

Solar energy — an alternative to oil?

Israel experiments in ways to meet the energy crisis.

by James Lewin

More than most countries, Israel is involved in the frantic search for ways to meet the energy crisis, and find economic alternatives to oil.

To search for answers to the question of the feasibility and cost of a possible answer — solar energy — writer James Lewin went down to the Dead Sea. He found it very much alive, with its flourishing potash works; solar pools; and growing enthusiasm about the plans to link the Dead Sea and the Mediterranean Sea. This would generate electricity — as envisaged by Herzl — and maintain the level of the Dead Sea.

JERUSALEM — An experimental project, begun last year at Ein Bokek near the Dead Sea, may eventually produce enough electrical power to service all of Israel — on energy collected from the rays of the sun. "Solar energy is one of the only serious alternatives to oil that Israel has," according to David Arnon, deputy managing director of Paz and Israeli chairman of the World Energy Congress.

It is a fact that enough solar energy reaches the earth's surface in two weeks to equal the total amount of oil and coal existing since the beginning of the world. However, the transformation and collection of this energy for practical industrial purposes is still a new phenomenon.

◀ Experimental

"This venture is still in a very experimental stage," emphasizes Yitzhak Shomron, spokesman for the Ministry of Energy. The current project on the shore of the Dead Sea produces only enough electricity to run a small hotel. Uniquely constructed solar ponds trap the sun's heat and store it, furnishing energy to run specially adapted generators. The solar pond idea is an original Israeli concept, researched at the Hebrew University and developed by the Ormat (Solmat) company of Israel.

The next stage of the project, to be completed in 1983, will be to build a hydro-electric station capable of generating five megawatts of electricity. The capital investment will be \$20 million, according to spokesman Shomron. And even then, the project will still be at the experimental level.

If successful, the station will produce about enough electricity to run an average sized kibbutz. At that point, in four or five years, when the program is already commercially viable, it could be expanded four or five times. Eventually, assuming all the technical problems can be solved, it is possible that the greater part of the Dead Sea can be converted into solar energy ponds, capable of collecting 2,000 megawatts of electricity. That would be the equivalent of the electricity needs for the whole country. However, Shomron emphasized, this is only a projected

possibility for the year 2000. For the present, he said, it is first necessary to prove the idea is feasible for a small power plant.

◀ Innovations

Israeli scientists have also developed a solar air-conditioning system that can use the sun's energy for a cooling process.

Another new project in solar energy is the experimental solar village, now in the advanced planning stages, to be located at Sde Boker in the Negev. Menachem Chen, general manager of the Israel Institute of Petroleum and Energy, tells us that the solar village is being funded by the Belfer Center for Energy Research and the Ministry of Energy. "The village will be able to give long-term cost/benefit analysis of specific solar energy projects. The knowledge gathered there will then be of commercial use."

Technological innovations in the field include replacing the now familiar flat-plate solar collectors, such as are used in home water-heating systems, with curved-plate collectors which by magnifying the sun's rays can heat water or oil up to 500° C.

Another new technique has been suggested by immigrant scientist from the Soviet Union, Professor Yermiyahu Branover in the Department of Mechanical Engineering at the Ben-Gurion University of the Negev at Beersheva. Branover's innovation is a magnetohydrodynamic system which produces electricity by passing liquid metals through a magnetic field. With this technique there is no need for complicated generators or turbines. By adding an organic substance such as freon to liquid metals such as mercury, liquid sodium and tin, the solution boils with the sun's help and expands, thus activating the magnetohydrodynamic system to produce electricity.

◀ Cost the main problem

The chief problem, so far, in developing the use of solar energy has been the price-tag. At the present stage, it takes a square kilometer of land area to absorb 1,000 megawatts of solar energy; only ten percent of that can be converted to electricity. The resultant cost is an unacceptable \$1 per watt. It could be conceivably possible to construct solar cells to supply all of Israel's current electricity needs, but the estimated required investment would be an impractical \$20 billion. Though advocates point out that it would be a one-time investment, it is nevertheless one which Israel presently cannot afford.

Nevertheless, development of solar energy systems is progressing with all possible speed and involvement. The basic motivation is that Israel may have no other alternative. Other countries can turn to their reserves of coal, and other alternatives to oil, or explore possibilities of developing nuclear fusion. Israel has little else besides its abundant sunlight to work with. And the great advantage of solar power is that it by-passes the need for oil.



Canada's first solar church will cut fuel costs by half

Collectors on roof provide heat for experimental solar church in London, ON.

Presbyterian merger hopeful

ATLANTA, GA — A delegation of the Orthodox Presbyterian Church (OPC) has joined the merger talks now underway between the Presbyterian Church in America (PCA) and the Reformed Presbyterian Church, Evangelical Synod (RPCES). The background of these talks is a suggestion made a year and a half ago that the PCA, the RPCES and the OPC drop traditional merger negotiations and seek to effect one church by having the RPCES and the OPC simply join the PCA on the basis of that church's existing standards. Earlier the RPCES had agreed to the viability of the invitation.

Many differences need settling, however. A position paper, giving a comparative listing of these differences, has been prepared by the Rev. Carl Bogue, PCA pastor from Akron, OH. Included in it are the attitudes of the denominations on such subjects as qualifications of missionaries and their support procedures; temperance; the parity of elders; church-state relations; terms of service on denominational committees; and the role of deacons and trustees. All three churches will consider this spring their further involvement in the merger plans.

New church among Presbyterians

TRENTON, MI — American Presbyterianism, which already is represented by some ten different denominations, will soon have another, according to an announcement released by the Association of Evangelical Presbyterian Churches.

In an "open letter" addressed to "all Presbyterians," the association, composed at this time almost entirely of congregations that have withdrawn from the United Presbyterian Church USA (UPCUSA), has announced its intent to form "a denomination which is solidly Biblical, Reformed and relevant to the times in which we live."

As reported in *The Presbyterian Journal*, unspoken but explicit in the concerns of the association, whose steering committee is headquartered in the First Presbyterian Church here, is

the lukewarm if not hostile attitude of existing denominations to frankly charismatic churches and especially churches with women on their governing sessions.

The open letter refers to "a denomination which allows the local church to elect its own officers, whether they be male or female — neither mandating women to serve nor forbidding them...."

It also refers to "a denomination which allows for all the gifts of God's Spirit to be exercised within the context of God's revealed Word under the authority of the session."

A "constituting convention" was scheduled for March 24-25 in St. Louis, MO, according to the Rev. Calvin Gray, moderator of the steering committee and pastor of the First Church here.

Presbyterians to vote union this year

MEMPHIS, TN — The Presbyterian Church US (PCUS) and the United Presbyterian Church USA (UPCUSA), after years of negotiating, hope to vote to unite in 1981.

Admittedly often postponed in order to seek the most propitious time, a 1981 affirmative vote would be followed by ratification by the presbyteries of both denominations and a final consummating general assembly vote in 1982.

One of the key provisions of the plan of union would be a quota system comprising "all ages and of all ethnic minorities" as well as women to the membership of every church session and diaconate.

INSIDE:
The Christian
Education
Issue
of
1981

VIEWPOINT

How hooked are you?

It was a class party for some kids from "Christian High." Music was typically loud, the games were fun. The girls and guys were eying each other with flirtatious affection.

Such a scene would probably be typical in any Christian high school setting in Canada. But what other ingredients do we find at that party? Cigarettes? Marijuana? PCBs? Alcohol? Which of them are harmless? Any of them?

Drugs are by no means a recent addition to the lives of our young people. We adults have indulged in them for years. There was a time when you weren't a man if you didn't smoke a cigarette. Today, women smoke them with equal fervor and children follow the example of their parents.

But we aren't here today to fit parents with a cloak of guilt, nor to excuse teenage drug abuse as being a sign of the times.

What are we as families, church and school doing to deal with the drug problem? But is there a problem? Indeed there is... and it lies with adults, as well as young people.

Many adults are addicted and don't

even know it. They come home from work and they have a drink. They have a drink before their meal and a little night-cap before they go to bed. They have a problem and they might not even realize it. And if you smoke cigarettes a lot, then you have a problem, too.

How do we as church respond to the needs of someone who is dependent upon alcohol? We don't. We leave him or her alone. Often no-one knows about the problem except for the family and close friends... and they would as soon try to ignore it.

Young people are being taught about drugs — alcohol, tobacco, amphetamines — in school. I would hope that all of our Christian schools at both the elementary and secondary level are teaching our children about drugs and that the children become thoroughly familiar with the kinds of drugs which exist and what damage they can do to the body.

You see, young people are being taught about drugs. They know the consequences. We adults have escaped a formal education in drug use and abuse. We live with that old-fashioned notion that a cigarette makes you a man and

we ignore all health warnings to the contrary. Many of us need our daily drink without realizing that our liver is being eaten away inside.

Drug education begins in the home. Hopefully your family environment is such that parents and children can talk freely about the dangers of drug use and that parents and children can learn from each other.

If the family situation is strained then a family friend may be able to provide some guidance. Where else could you turn if you as parents see that your child has a serious problem with alcohol or drugs? You might check with the school guidance counselor or teacher and you should also involve your minister and district elder.

What if you children see that your Dad or Mom is drinking a lot of booze lately? Go to the other parent to see what you can do together to help Mom or Dad get over the problem. Tell your minister and district elder about it, too.

The church has done little to provide formal, Christian assistance to the alcoholic or the drug abuser. Usually the local hospital or some other facility is used. There is a Christian centre for the

alcoholic in the U.S. It is Calvary Rehabilitation Center in Phoenix, Arizona and it apparently provides excellent facilities and care.

The occasional drink often leads to addictive alcoholism. Cigarette smoking leads to a host of medical disorders which eat away at your body. Marijuana, PCBs, and the other drugs which are available and which are found in some of our schools, bend the minds and dull the senses. They often lead to death.

Be aware. Keep your eyes open and don't be blind to symptoms within your own family.

And finally... look into the mirror now and then and ask yourself some questions. "Am I hooked on cigarettes? Do I really need that drink? Will that pill help me to escape this cruel world for a few hours?"

Then comes the struggle, the long fight back to an interdependence with your Lord Who provides all the security and comfort and guidance and hope which we need. After the struggle comes peace.

Keith Knight

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Gospel is blemished in the name of truth

The American far right is on the offensive. Reagan's inauguration as president of the U.S. has given the forces of Dr. Carl McIntire and his associates a vigorous boost. They believe that their cause has now finally received its long overdue recognition as a legitimate movement fighting for a free America.

The International Council of Christian Churches (ICCC), led by McIntire, identify Christianity with free government and free enterprise. The welfare state, deficit financing, medicare and war on poverty are favourite targets for attack. Federal subsidies and human rights over property rights are roads that lead straight to Moscow. The fear of communism is both fire and fuel for their message. They regard their brand of politics and their rigid either/or position as pure and unadulterated Biblical Christianity.

In the name of truth, these fundamentalist leaders have hindered the cause of Christ in the Third World. In the summer of 1951 the ICCC sponsored a Pan-American Evangelical Conference in Sao Paulo. This conference led to the founding of the Latin American Alliance of Christian Churches (LAACC) to promote the cause of fundamentalism in the mission field. Its current executive secretary comes from Chile.

Chile is now under control of Pinochet's military government. It is an authoritarian, anti-communist regime. Great social injustice still prevails in Chile. Human rights are trampled upon. Terror is a common way of life. Yet the ICCC praises Pinochet's regime. Rev. H. Hegger comments in an article, Chaos or Dictatorship: "How then can an International Council of Christian Churches openly support the rulers of Chile whose hands are stained with so much innocent blood? Rulers who overthrew the legal authority of the day, by force, whereby 50,000 people were killed, together with all the criminality that accompanies such a revolution, viz. the violation of women and girls."

Who are these Christians who throw

their support behind Pinochet? They belong to a small church of some 250 members, which separated in 1960 from the evangelical Iglesia Presbiteriana Nacional. This group presented a resolution of adherence to Pinochet's government that was accepted by the ICCC.

When General Garcia Mesa overthrew the Bolivian government, McIntire hailed it as a great anti-communist victory. He wrote in his weekly Christian Beacon that General Mesa had rendered a heroic service to the cause of liberty, missions and Christianity. McIntire asked the ICCC member churches to assure "the good general-now-president Garcia Mesa, and the freedom-loving people of Bolivia of their encouragement and support."

McIntire sees his ICCC as a challenge to the World Council of Churches' endeavour to take over South America for communism. He believes that the WCC is working hand-in-hand with the Roman Catholic Church to make Latin America a Marxist paradise. Only the intervention of the military has been able to save a number of nations from destruction.

In 1980 McIntire visited the Philippines. He had the opportunity to visit with President Marcos, who had his island nation in his iron grip since the introduction of martial law. During his visit with Marcos, McIntire was able to present documentation concerning liberation theology, communist activity in churches and various 20th Century Reformation Hour scrapbooks. All T.V. stations in Manila featured McIntire's meeting with Marcos.

McIntire also informed the president that he wanted to see every church in the Philippines withdrawn from the WCC. And Marcos and McIntire had even prayed together. The newspapers gave full coverage to the visit. Some of the headlines of the front pages were as follows: *Daily Express* — "Liberation Theology: A new 'heresy'"; *Times Journal*, November 16, front page,

"Theology of Liberation by Dr. LeRoy, first in a series."

It was introduced with this editor's note. "This begins a series of articles written by leaders of the International Council of Christian Churches exposing the activities of some religious sectors in fomenting subversion and terrorism in Third World countries. Dr. LeRoy is with Faith Theological Seminary in Philadelphia and the Independent Board for Presbyterian Foreign Missions of Sao Paulo, Brazil."

McIntire reports an overwhelming support for his cause among the people in the Philippines. And he adds: "The Christians are thankful to God that their President has been able to block the Communists from disrupting and destroying the country."

McIntire's public support of right-wing military regimes has caused much harm in Latin America and Southeast Asia. Christianity and Communism are in conflict. But Christians may not baptize an either left- or right-wing ideology as Biblical Christianity. McIntire's uncritical support of military regimes hinders the progress of

missions, especially among the students.

Clearly, we must have the mind of Christ in our concerns. Violent revolution may not be a program for change for any Christian. All conquering love must prevail. Righteousness and justice must be sought. And Christians may not shrink from openly stating, whenever necessary, to their government that it is violating human rights.

To be against the World Council of Churches, communism and liberation theology is not enough. Christ must be preached, the One who came not only to save sinners from their lost condition, but also to proclaim justice for the poor, the oppressed and the enslaved. "The Lord works righteousness and justice for all the oppressed." (Psalm 103:6).

"So I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud labourers of their wages, who oppress the widows and the fatherless and deprive aliens of justice, but do not fear me, says the Lord Almighty" (Mal. 3:5).

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A variety of Christian views on social issues

Dear Sir:
The reactions to my comments on CJL (Jan. 2, 1981) varied widely. Mr. Vandezande writes an interesting letter and I can agree with much of what he says. He missed the point of my letter, however. His speech was billed as a speech on the *constitution*, not on President Reagan, South America or the pipeline question. I, for one, came to hear the CJL view on the constitutional issues.

Mr. Vandezande seems to become pre-occupied with demonstrating that he is not pre-occupied with the native culture. Let's put things in perspective: the speech was supposed to be about the constitution.

Mr. Ball's reaction to my comments is a horse of a different colour. He chooses to construct huge strawmen (completely distorting my comments) and struggles mightily to expend all his ammunition. He craftily defines a racist and then attempts to appear the picture of moderation by not using the word itself. I used the

word 'white' to indicate the mainstream of Canadian society as distinct from the native people. Since many Canadians are not caucasian (white) it seems quite in order to call the group 'white' and not white. In my comments I made it clear I thought of this 'white' culture as a very sick culture indeed, but Mr. Ball calls me a racist when he says I am proud of the Southern white culture.

On the matter of Communism, Mr. Ball really goes quite wild. Reactions such as his from CJL people make many of us very suspicious Mr. Ball *supposes* he is *supposed* to think, etc. What nonsense! Why don't you read my comments without prejudice?

Whether Mr. Ball and the CJL like it or not, the CJL is perceived by many CRC people as socialistic and Mr. Ball's letter will only re-inforce that image. The CJL also comes across as judgmental and condescending. Surely it is possible for Christians to come to different conclusions about the desirability of a pipeline (or in Edmonton, the MacKinnon

ravine road), without judging whether or not a person is still Christian in his views? In my view, the CJL could benefit a great deal if it would listen to views of other Christians rather than dismissing these views out of hand as non-Christian or wrong.

Now let us leave all this behind and concentrate on some concrete proposals about our burning constitutional issues such as federal-provincial power relationships, entrenched rights, an amending formula etc. Our PM has made these issues important in order to hide his total failure to govern this country and we are forced to deal with constitutional issues even though we were doing reasonably well without adding those problems to the problems of a sick economy, a sick society and a growing dictatorship in Ottawa. Why don't we as Christians concentrate on the very issues which concern our very survival as a nation?

J.B. (John) Ludwig,
Edmonton, AB

New school in Wingham, ON

Dear Sir:
The Wingham and District Christian High School Society was formed on Friday, January 30, 1981, with joy and prayer and praise to our God and Saviour. It is hoped, the Lord willing, that a Christian high school will be started in Wingham, ON, in September, 1982. Present plans call for this to be an inter-denominational school run by concerned Christian parents.

In the past couple of months a

number of people from the Harriston-Palmerston area met to prepare the ground work for the meeting mentioned above. The work of these people bore fruit on January 30th when at least 125 people showed up to form the Christian high school society.

It is hoped that this high school will be able to serve students within a 35 mile radius from Wingham. Parents were present representing the

communities of Clinton, Goderich, Blyth, Wingham, Lucknow, Kincardine, Harriston, Palmerston and Listowel.

A pro-tem board composed of people from each of these communities was set up. A permanent board was elected at the February 27 society meeting held in the Wingham Bible Chapel at 8 p.m.

Ruth Dieleman,
Secretary,
Blyth, ON

Importance of Christian education

Dear Sir:
May I respond to the comments of Warren DeBoer in C.C., March 6, 1981, regarding Christian Education.

You say that "no other issue has done more harm to the Christian Reformed Church than Christian Education." Christian education is one of the greatest strongholds that the Christian Reformed Church has. The church excels in many areas, including leadership, distinct from many other churches because of Christian education.

It is an unjust accusation on your part to say that the church leaders promote Christian education for money only. They promote Christian education as they promote any other stand that the church has taken.

You say that supporters condemn non-supporters. Quite often the opposite is true. Also, you say that lives are harmed,

reputations ruined, etc. I believe that this does happen. As a member of the school board I have seen that, in Christian education, Satan is very hard at work. He hates to see so many children daily receiving instruction in every subject area based on the Word of God, and therefore, he will try to work in every avenue possible to destroy this.

Today, more than ever, we need the support of all the people, even those who may have been hurt in the past. Not only financial support, but support in believing that Christian education is a vital part of our children's lives. They need to be recruited daily in the Word of God in order to, later in life,

fight the good fight. You cannot send soldiers off to war without first training them.

Many people argue that children can be taught the Word of God at home and church. We do not give our children physical nourishment at home and then send them off to school without lunch. The same applies to spiritual nourishment. It pertains to every aspect of life.

No matter what the institution, committee, organization, there will always be problems. The difference lies in how we deal with these problems... in Christian love or otherwise.

Anne Lohr,
Dunnville, ON



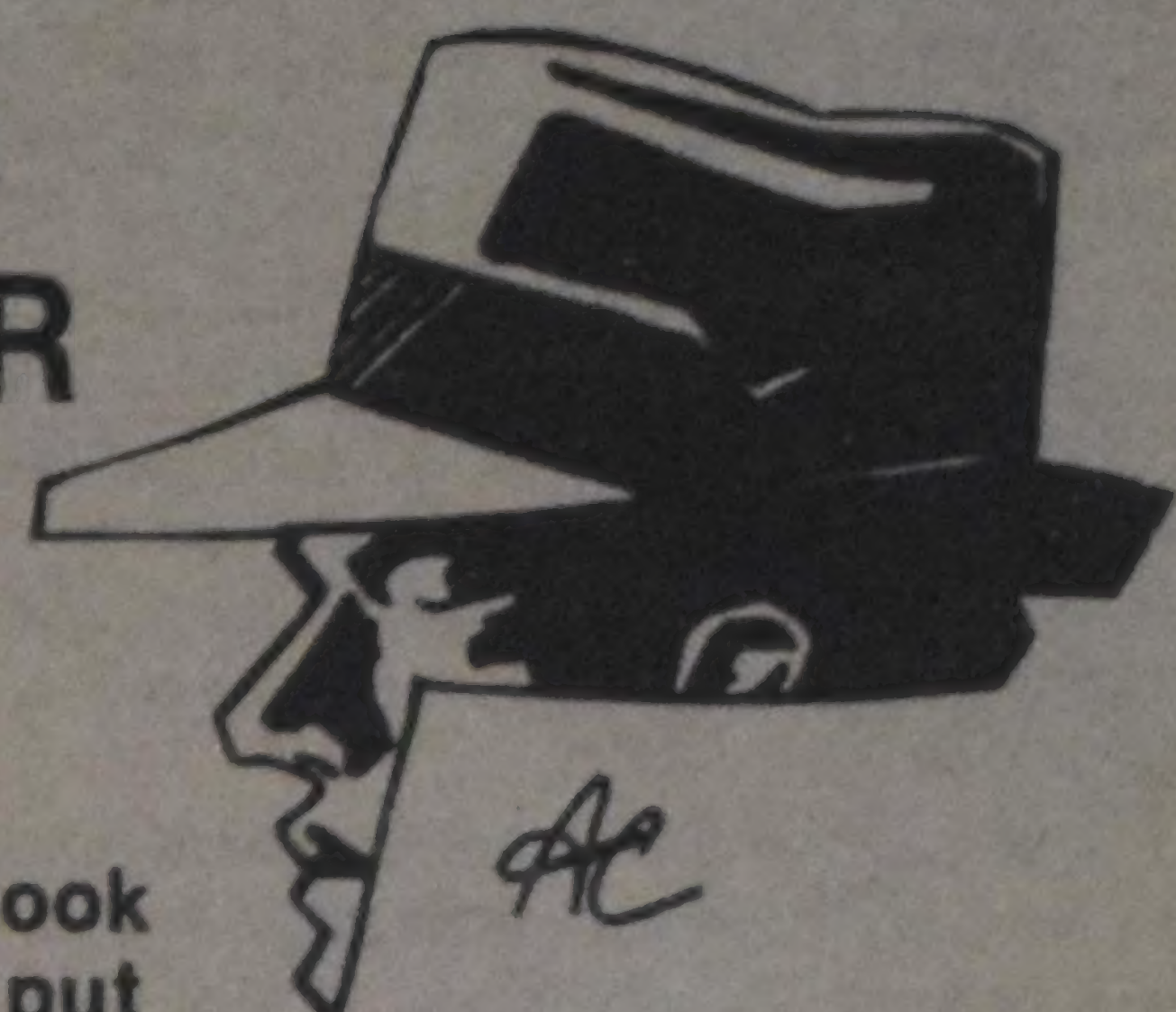
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Church Page

PASTORAL PONDERING

Elders, deacons, and talents

✠ Electing elders and deacons — that process, so familiar to us Reformed folk, began again this week. The intent is that by the first of April, five new office bearers will be installed in the Trinity Church, the Lord willing. The process of selecting the nominees was smooth and amicable — and long! Much time was devoted to talking about each brother's qualifications.

As pastor I have been part of such nominational meetings more than 25 times, I suppose. And often in these years I have prayed that the Lord would give us "talkers and choosers" the wisdom to be able to see the true qualifications of those under consideration. Timothy 3 is usually read, a passage where many qualities for elder and deacon are listed. Who can meet all of them?

This past week's meeting made me wonder once again if we as a church, pay enough attention to focusing on the gifts and talents God gives his people. Do we stimulate each other enough so that we know what spiritual gifts are, and that we long for opportunity and occasion to use them? Do we ever ask each other, what gifts and talents has God given us?

Last Tuesday at a ministerial, I sat next to a fellow-minister of one of our Valley churches. We talked about his completed series of sermons on "The Gifts of the Spirit," and discussed the view that the spiritual gifts are "added" to a converted believer by the special working of the Holy Spirit. We concluded our talk with a reflection of the traditional Reformed and scriptural view of the office of all believers to which every believer is called as prophet, priest and king.

In my perspective, the Bible teaches that the spiritual gifts ordinarily are not "above and beyond" ordinary human qualities but a development of some of them. And in them and with them God restores his image in us again. These gifts are an integrated part of our human constitution. In my view, we need to stress that God reclaims and recreates our God-created, Spirit-developed gifts and talents which make up our human nature.

We are thankful to our Sunday School teachers. Why do they serve? To use their talents, so that God's children may grow in grace and knowledge of the Saviour. We are thankful the children sing in church on occasion. More of our children, young people and adults should make use of their talents and gifts.

God's people need to develop their talents in youth counseling, in teaching Christ's mercy, in teaching godly living, and in a host of other areas. So what if we only have one or a few talents? The welfare of the whole church demands that we use them. How should God's people evangelize? By using and developing the qualifications or talents God has given us!

What will the men on nomination do with the challenge? Will they say, "I don't have the talents?" That would certainly be one of the most legitimate reasons for asking to be excused — if it is indeed so. But then, perhaps the Spirit will unfold hidden talents. For God always equips his people when he calls them.

I have recently read an interesting book, *The Problem of Wine Skins* by Howard A. Snyder. In it the author quotes the well-known Pentecostal preacher, David Mains who sounds almost (not quite), like a Reformed theologian: "In those areas where I have natural abilities, such as a facility for public speaking, the difference between their being talents or gifts of the Holy Spirit is found in my attitude. If I recognize the talent as from God, and in prayer and continual dedication commit it to him to be used in ministry in a special way, it becomes a gift of the Holy Spirit with supernatural expression. The proof of this is seen in the gradual way God increases the gift for his service."

Rev. R. Stienstra, Trinity Chr. Ref. Church, Abbotsford, BC

PRESS PARADE

Laying on of hands

✠ The consistory re-affirmed its decision made in 1978 that the principle of the parity of the offices and the New Testament example of laying hands on officers other than ministers provide solid ground for applying this practice to elders and deacons as well as ministers. Some confusion has been created in the congregation in regards to "the laying on of hands" at the installation of consistory members. As consistory, we believed we cleared up the matter at our meeting. Let me give a sketch of what happened.

Already 3 years ago we as consistory came to the conclusion that this well-known biblical practice should be continued with elders and deacons as well as with the ordination of pastors, something we have always practiced. Because of

some resistance and fear, consistory decided to wait one year before implementing this practice. We would ask Classis for advice and input which Classis, or any of its churches, might wish to make to us. No response was received from anyone that year except from the denominational stated clerk in Grand Rapids, who happened to read our classical minutes. He responded to us by pointing out two decisions of the Synod of 1973.

"The ceremony of the laying on of hands is not a sacrament but a symbolic act by which the church may publicly confirm its call and appointment to particular ministries. As such it is useful but not essential.

"To invite only ministers, and not elders also, to participate in the laying on of hands is a departure from biblical example. Furthermore, there is no biblical warrant for limiting the laying on of hands to the occasion of setting apart for the particular ministry of the Word and the sacraments."

So, in actuality we earlier had decided to include the laying on of hands in ordination services but to wait a year for advice that would demand reconsideration. That advice has not come — in fact, to the contrary — and the year is long past, so consistory voted to implement the practice in future ordination services. However, it will not be mandatory for those who do not desire it. It is something beautiful and meaningful which loses its very beauty when it becomes legalistically compulsory. We believe it to be a good step as we continue to be ongoingly reformed, seeking constantly to live more closely in harmony with scripture. *Sola Scriptura!*

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Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT . . . 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . . 8:30 p.m. 1280
Peace River-CKYL . . . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR . . . 11:30 a.m. 1240
Burns Lake-CFLD . . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJC 10:00 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Port Alberni-CJAV
(Tues) 9:30 a.m. 1240
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 10:00 a.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Regina-CFMQ-FM 8:30 p.m. 92.0

ONTARIO

Brantford-CKPC 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . . 10:30 a.m. 800
Kapusking-CKAP 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK 8:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS 9:00 a.m. 1240
Thunder Bay-CFPA 9:30 a.m. 1230
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920
Woodstock-CKOK 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB 10:30 a.m. 550
Newcastle-CFAN 9:00 a.m. 790
St. John-CHSJ 7:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City 7:15 a.m. 1280
CHLN-Three Rivers 7:45 a.m. 550

King's has found its niche

✠ Now that The King's College has entered its second semester of its second year, those interested in Christian higher education in Canada have reason to be most thankful and excited. One reason is the way the students respond to this new college. Administration and faculty have expressed their gratitude and amazement at the maturity and responsibility the students have demonstrated.

As members of a young and growing college, many of the students have sacrificed some of the luxuries they would have

ordinarily enjoyed, had they attended another university or college. Instead, they chose King's. They believed Christian perspective, kingdom vision, academic excellence, student responsibility, and community involvement were worth the sacrifices they would make.

And their feelings about the college today? According to a recent questionnaire's findings, the students include the following three items on the top of their list of "likes" about King's: Christian perspective, Christian atmosphere, and an excellent faculty (understanding, personal, available, etc).

Westmount Chr. Ref. Church, Strathroy, ON

Church News

Christian Reformed

Called

—to Brampton (Immanuel), ON, Rev. Gordon Pols of Edmonton (West End), AB.

—to Belleville, ON as assistant pastor, Mr. Barend Biesheuvel of Grand Rapids, MI.

—to Sarnia (Second), ON as assistant pastor, Mr. Barend Biesheuvel of Grand Rapids, MI.

Declined

—to New Glasgow, NS, Rev. William Suk of Georgetown, ON.

—to Regina, SK, Rev. P. Meyer of Medicine Hat, AB.

Accepted

—to St. Paul's Presbyterian Church, Banff, AB, on loan from the Christian Reformed Church, Rev. Frank Breisch of Calgary (First), AB.

New address

—Rev. J.W. Hielkema, 592 King St., Kincardine, ON N0G 2G0.

New clerk

Kincardine, ON — Mr. G. Vander-Glas, Box 1552, Kincardine, ON N0G 2G0.

Classis Chatham

Classis Chatham will meet on May 12 in the Maranatha CRC of Woodstock. All agenda materials should be in the hands of the stated clerk by April 6.

W.C. Veenstra, stated clerk

Classis Huron

Classis Huron will meet in regular session on May 13 in the Kitchener CRC. All matters for the agenda must be in the hands of the stated clerk by April 7.

B. Bernard Bakker, stated clerk

Free Reformed

Synod meets

The Free Reformed Church of North America will meet as synod on June 11 and 12 in the Free Reformed Church of Hamilton, ON, starting at 9:30 a.m. Any correspondence should be sent to the secretary of the calling church, J. Van Wyck, 123 Pine Brook Rd., Montville, N.J. 07045, before April 15.

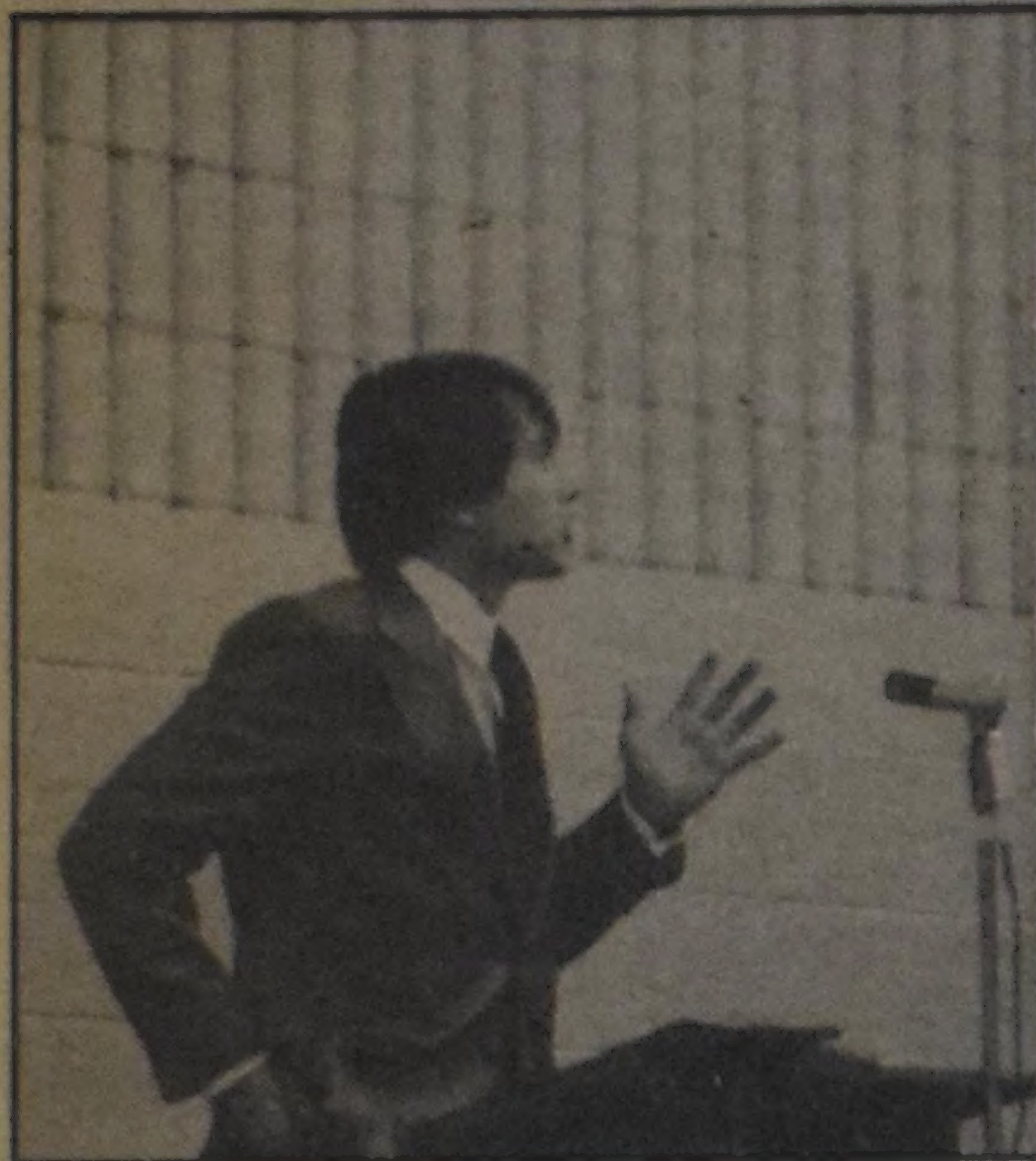
THE BACK TO GOD HOUR

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Food interim at London school

The food we eat we take for granted



Rev. Morris Greidanus, keynote speaker.



Students Joanne Branderhorst (left), Pauline Van Houwelingen and Ann Drost, discussing where to go next.



Hunger Awareness Dinner — the Asian meal — rice and water.

by Patricia Westerhof
and
Pam Drost

London Christian High
School students.

During the week of February 23rd, students and staff of the London (ON) District Christian Secondary School dropped classes for an interim of intensive study on the subject of food. By way of speeches, workshops, filmstrips and field trips, students learned about agriculture, world food supplies, food processing, marketing, and distribution.

In his foundational address, Rev. Morris Greidanus of London, ON, familiarized the audience with biblical directives. By providing man with food, God binds man to Himself. The food we eat demonstrates that He takes care of us and reminds us that we in turn are responsible to Him. God provides, and we are His stewards. Made in His image, we are to make sure that the food He supplies goes around. It is to be distributed evenly — something that calls for a change in existing structures and systems, and in people's attitudes toward each other and the food they supply, market and consume. If that seems to pose an insurmountable problem, suggested Rev. Greidanus, let's begin to correct the situation by the "ripple effect" — one person begins to do something about it, another joins in, and so on.

Mr. Elbert Van Donkersgoed then gave the school a talk on land use planning. He explained that Ontario has good resources for food production. This land we use is God-given land; we are therefore called to use it in good stewardship. There are problems: 1) communities are being built on good land close to rivers, which results in a major loss of farming land, and 2) family farms are losing out because of increasing specialization.

If we use resources in a wasteful way we can't expect them to last. So, where are the Christians? Mr. Van Donkersgoed maintains that a small group of people can make a difference. He points out that although we may not be able to

turn society around, we can take steps in the right direction by taking action — by way of forming a responsible pressure group or lobby, for example. Land use planning is a concern to all because it says something about the care we take of God's creation.

The next day, Wednesday, was devoted to the problem of world food supplies. In the morning, students watched a film called "Face of Famine." It is a strong film which familiarizes people with the reasons why shortages occur and it offers a number of suggestions toward a solution. Some of these are a major cut-down on meat consumption in North America, a return to diversified farming, and getting away from a world market system. This powerful film made a strong impression on most students.

◀ Geographic lunch

Lunch was provided on Wednesday at noon. As students filed into the gym they received a coloured meal ticket. They soon found out that each colour represented a particular country and they discovered that they would be served the food of the country corresponding to their tickets.

One very small group was seated in the centre of the gym. This was North America, and North America was served a delicious meal consisting of meat, vegetables, potatoes, milk, pie and ice-cream. Europe was seated nearby, and the Europeans received a slightly less extravagant meal with apples for dessert instead of pie.

Served last were the Third World countries who were seated at tables all around the gym. South America was served bowls of bland, watery soup and a foul-smelling concoction of potatoes and beans. Asia got plain brown rice and warm water.

Reactions were varied. Some students altogether refused to eat the African and Asian food. Others managed to get it down and then took off for MacDonald's. Still others went to Europe and North America to beg for a bit of sugar on their rice, or an apple or two.

Debriefing time was revealing. After the meal the Third

World students readily spoke of their feelings and reactions, but when North America was asked to respond, no one had a word to say. Hardly anyone had eaten all his food, and although others were in need, North Americans hadn't given without being asked.

The meal definitely got its point across. Students went into the afternoon with a brand new understanding of food distribution and food shortages.

◀ Marketing

On Thursday we got into the marketing aspect of food. Mrs. Diane Engelstad of the Committee for Justice and Liberty gave a "Shopping Bag Talk." Some of the facts and figures we heard were absolutely shocking! The immense power of the Weston Corporation (owners of Loblaw's) is a good example. Weston, we learned is vertically integrated. This means that it owns many of the industries needed to get the products into the store. Weston is also horizontally integrated — it owns a number of retail stores. Zayer's and Loblaw's are simply different names for parts of the same company.

Weston is a transnational company. It is a global system allowing it, for example, to process its own pineapples from another country. In addition to that, Weston, we learned, is a multi-product conglomerate. This simply means that the company produces many different products by owning flour and salt processing plants, fish canneries, paper companies, National Grocers, research laboratories, drug stores, etc.

Touching on the food retail stores themselves, Mrs. Engelstad shows how they are set up in order to encourage customers to purchase more — for example, by encouraging impulse buying, placing produce near the front entrance of the store, featuring end-of-aisle "specials" which aren't special at all, placing specific items at eye-level, and careful selection of piped-in music. Needless to say, this talk was a real eye-opener.

◀ Workshops

After the main addresses,

there was a series of workshops. Day One looked specifically at agriculture. Students had the opportunity to attend two workshops. Some topics that were looked at were soil husbandry, animal husbandry, responsible agricultural planning and the Christian Farmers' Federation. They were all practical responses to the foundational addresses.

Included on the day's agenda were films and slide presentations which familiarized the students with the specific problems in the Third World countries. Questions raised in these workshops were: What are multinational corporations? Why do they have the effect they do? What is the struggle native people have?

The focus of Day Two was world food supplies. The Third World conditions were looked at closely and all the workshops dealt with their problems and our response to their dilemma. On this day, the guest speakers were from aid groups.

There were representatives from the CRWRC and the Mennonite Central Committee who gave us concrete examples of the type of aid our churches were giving the Third World nations. Politics of the north-south relationships, effects of technology and the Green Revolution were also examined at this time. This provided the students with examples of how our churches and organizations were attempting to alleviate the world hunger situation. We learned specific ways in which we could participate in helping these countries.

The final subject of the interim was the processing, marketing and distribution of food. There was only one in-

class workshop and this dealt mainly with supermarket psychology, advertising and nutrition. Our eating habits were discussed and evaluated.

The remainder of the interim was composed of field trips. Each student could participate in two trips. The trips dealt with the processing and marketing aspects of food. We were able to see first-hand if there was waste in the food plants, and if the sanitation standards were high. We were all pleasantly surprised. There is minimal waste and the plants often required that we wear hats and coverups while touring the plant. Working conditions were acceptable and the employees, when questioned, were content with their wages.

Other tours examined the retailing end of food production and how supermarkets and wholesalers were set up.

Student response to the Interim was positive and enthusiastic. They were attentive to the guest speakers and listened and questioned with interest. There was active participation in group discussion.

Once the students were acquainted with the problems of food supply and reasonably knowledgeable about the forces behind the issues, it was obvious that they began to search for practical solutions. These were not only for the community, but individual contributions as well.

The general consensus of the student body was that they gained substantial insights from the Interim and became more aware of the world situation. In view of these responses it is only left to say that this interim on food was a very valuable learning experience and one that we wouldn't have wanted to miss.

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BETWEEN Us

H Venus

ave you failed your principles?

Perhaps you took a gamble, and lost. You found you weren't strong enough to see the battle through, and you compromised your integrity. How you hate yourself. You feel like a coward. You ask yourself, "Who am I to stand up for convictions I can't live up to?"

Your victor is so nice to you now, having beaten you, knowing your weakness. He offers you all he has, expecting you will keep your place and do his bidding. You are red-faced and confused, but so am I, and I would like to walk with you a bit.

"We are not running away, are we?" you may say, anxiously.

"We cannot escape from our troubles. And I have loved ones to protect, and acquisitions to hold on to. I've paid for them with my life. We must not go too far."

"Bring your troubles along!" I say merrily.

"See, here are mine, a mighty load on my back. They are alive, and like anything alive, they do not stay the same. Right now, for instance, they all start with the letter 'C,' for the word 'compromise.' But my troubles are also alive

like caterpillars, and each has the letter 'M' for a heart: 'M' for 'metamorphosis.'"

We go to the airport, where we exchange our savings for a round-trip ticket. Hours later, we are walking through the courtyard at the Louvre. An organ grinder works hard for his centimes. Photographers flutter about us like pigeons, cameras cocked and palms out. Shall we buy a picture to prove we were here?

Inside the Louvre there stands a lady with no arms. She lay hidden inside a mountain for centuries and centuries. There seemed no difference between herself and the rest of the mountain.

One day terrible blows fell upon the mountain. Machines ripped into its side and clawed bits and pieces out of it, causing little landslides and killing the trees and flowers adorning its feet.

"I cannot survive this!" it cried.

"I am becoming something else; who will save me?"

"Here! Put that back! It's the best part of me."

She stands, exposed to a fading Paris sun. She is all light and shadow.

You fall into a deep, private silence, just as I did the first time I saw her.

We circle her, giving ourselves up to the play of light upon a stone. Around and around we walk, forgetting everything: our burdens, the photographers, the organ grinder, the return tickets in our pockets, the letters "C" and "M," our lost principles, our compromised integrity, our loved ones, ourselves.

We turn purposefully from her, walk purposely away, catch a breath and swing about to see her from a new perspective. We stand perfectly still.

We spent our savings and frightened our loved ones, running off like this. We didn't even bring home pictures to remember things by!

"I saw the Venus de Milo."

You can say it, but only those who have seen her will understand you are not bragging.

You and I may have lost heavily to those who would destroy us. They claw away at us, determined to smash us into useful fragments; loyal foot soldiers to their mighty show. We cry, and they think they have won. They laugh, watching us run to circle a statue. They see we have taken their cruelty with us on our backs, and that in our weakness we will cry in public and embarrass ourselves. But we do not cry.

We walk out of the Louvre. A poodle in

a red turtleneck eyes us disdainfully as it promenades with its owner: "Etrangers! They obviously know nothing, or they too would have dogs. Pouf!"

We look at each other and laugh, light-hearted and a little bit shakey. Something is happening inside us, and we give ourselves up to it. Definitions will come when it is time.

Our eyes and our souls are focused on our Creator, who alone holds our destiny. Without fully understanding, we are thankful for our losses.

The photographers don't bother with us this time, as we walk out of the courtyard.

In our minds, a word shimmers in a new light: the word is "home."

Our battles are not over, for we have not lost. We learn what the street-wise know: we must be prepared to fight to the death, and our enemy must know it. Never give up fighting for integrity. Study, pray, search, pick up the pieces, continue on in faith and hope. Work for the good, for God. Learn to apologize and make things right. Get rid of the creeping disease, false piety. Allow change. Accept loss. Forgive yourself.

Phyllis Kroeker

PASTORAL COUNSELING

Being honest in a dishonest age

By Rev. Ralph Heynen

It seems that there is a great deal of dishonesty in the world today. Oh, it's true that there have always been people who cheated, who took what didn't belong to them. But it seems that in every phase of life, deception is becoming increasingly evident. There was an article written recently about shop-lifting and it stated that most stores mark up their prices in order to pay for the merchandise that is deliberately stolen by customers. Then also, a number of stores find that their employees are taking things and this makes the prices go up.

Stealing has become a hazard in business today. I know of some stores that have either closed or have moved to another location because of the large amount of thievery. This vice is found, not only in poverty-stricken areas of the cities, but in places near high schools and colleges. Some of the large universities also face this problem. Students have to be expelled because they have been caught shop-lifting. Usually they are not expelled the first time; but when they become repeaters, they are asked to leave the university.

There is also a lot of dishonesty in our government. It is not unusual for men who issue government contracts to take a kickback or a bribe. They justify this action by saying: Everybody's doing it! We have been made aware of some of the financial dealings of our national leaders — leaders who have been involved in shady financial deals.

I'm not sure that the method used to detect these people was the best, but it does give us a picture of what goes on in the Capitol. This involves a large sum of money. It's not something like taking a 98 cent article out of a variety store. This makes us wonder how honest our government is. If we can believe some of the reporters, they tell us that this results in not just millions, but billions of dollars wasted by our government.

Honesty is not only a matter of taking money from a business or from the government. It's part of the whole structure of life. A drug firm charges exorbitant prices for new drugs that come on the market. They are not worth the price, nor do they cost that much to produce. It is only when they have competition that the price begins to go down. The used car dealer, who knowingly sells a "lemon" to an unsuspecting buyer, is being dishonest.

There are ministers and counselors who parade with degrees that are worthless, degrees that they buy for a certain amount of money. Whenever I see a man like that on T.V. and people laugh at the tricks this man pulled off (and got away with!) it makes me shudder a bit.

Is that the kind of culture you and I are living in? There is an old statement: It pays to be honest. That statement is a bit dishonest in itself. If we are honest just because it pays, we're not genuinely honest in our hearts. In our society there are many people who are honest only when they're sure they

would be caught if they were dishonest. If they can cover up their dishonesty, they are no longer honest. Honesty is not a quality of their character. They're not honest in the depths of their hearts. Sad to say, even in the church there are people who will gloat over the fact that they've pulled a fast deal, or got the best of their competitors.

If you return to the clerk in the store and say: You gave me too much change — that clerk will say: Well, not many people do that anymore!

Honesty should be a part of our personality. Children have to learn this early in life. Honesty is not just something you practice — it's an attitude towards life. An attitude towards our fellow men. It must be woven into our consciences so that if we do something dishonest, it will bother us.

There are other areas where I believe we are dishonest, possibly in a little different sense. Within the family you will often find dishonest inter-personal relationships. This is found in the home, in the church, in the community. And it was found already in the days of Paul, as he writes: You must put off falsehood and speak truthfully with your neighbour. To live with others we need the quality of honesty, trustworthiness. This is basic to all the relationships in the family, between husband and wife, between parents and children, and between children themselves. The channels must be open all of the time, but we ought to deal with each other

honestly.

In the home you may find the most severe type of dishonesty — that of a partner in marriage cheating on the other. Flirtations and affairs carried out behind the back of the other mate is an extreme form of dishonesty. It has become a trite statement today: The husband (or the wife) is the last to know. And often when somebody tells a person that this is going on, they say: I can't believe it! I never thought such a thing would happen! This dishonesty destroys families, breaks up homes, and fills children with stress and tension. It can be a devastating thing in the life of the cheating person, but also for the third party that is involved.

Let's learn to be honest in this extremely dishonest world. As Christians, we ought to set a pattern for that which is really honest. I think that is the way we ought to live. It isn't right for us to tell lies, to cheat or to steal — it's contrary to the commandments of God. And they are just as permanent today as they were in the days gone by. Be honest! With yourself, with others, with God.

Thought for the week:

All of life's choices are coloured by the answer we give to the choices we must make. Choose you this day whom you will serve. Choose the road that leads heaven-ward. Follow the One who says: I am the Way . . . follow Me!

Classis vs. Council

Wash windows, Eastern Canada urged

by Reinder J. Klein

Mr. Klein lives in Pierrefonds, Quebec.

We were in the kitchen. I was sitting at the table idly sipping a cup of coffee and my wife stood gazing through the glass doors into our backyard. It wasn't an inspiring scene: dirty grey-brown leaves, a legacy of last fall's procrastination, covered most of the yard. Bare trees shivered under a lead-grey sky, as an occasional snowflake wandered aimlessly through the air and a furtive squirrel rummaged around for whatever. Everything looked almost as bleak outside as I felt inside.

"Well, schatje, what do you think?" She didn't say anything for a while but rubbed the glass absent-mindedly with her apron. I had asked the question almost automatically, not really expecting much of an answer. I often ask my wife what she thinks because she has that enviable ability to size up a situation quickly and accurately. My own perplexity, was such, however, that I didn't really expect anyone to make much sense out of what had happened less than an hour earlier at the Montreal meeting of Classis Eastern Canada. I

certainly wasn't prepared for her delightful response when it finally came.

I guess I was just too pre-occupied with my own disappointment at Eastern Canada's decision once again to reject full membership in the Council of Christian Reformed Churches in Canada (Council). I was disappointed and puzzled. Could it really be true that nine classes were out of step while Eastern Canada was right? In a way, it was an attractive thought, for we in Eastern Canada are pretty fine theorists. Moreover, there is something faintly heroic and pleasing about being the odd man out. Finger-in-the-dyke stuff. The only fly in this particular swill was that my own sympathies were wholly with the other nine classes, and that in the perception of my fellow Easterners I was hopelessly out to lunch. Feeling neither pleased nor particularly brave, I thus naturally wondered what my wife thought about it all.

What baffled me was that the brethren rejected membership even though a special study committee had recommended exactly the opposite. Several meetings earlier Classis Eastern Canada had established "The Ad Hoc Committee To Review The Diffi-

culties Currently Existing Between Classis Eastern Canada And The Council of Christian Reformed Churches In Canada." A wit might suggest that the creation of a committee to review difficulties was itself a manifestation of some difficulty, but it may be better not to play with words. The intent was clearly to uncover causes and to define terms, rather than to search for alternatives or answers.

This committee on difficulties prepared and widely distributed a report (3/1980), met several times with members of Council's Interim Committee (CIC) and eventually recommended "that Classis provisionally rejoin the Council as full member, pending the outcome of (another) committee's report."

I found it embarrassing that a committee of my classis felt it necessary to emphasize its obvious reservations by using the double conditional in its recommendation to rejoin. "Pending" would have been clear enough to me. The "provisionally" struck me as an unnecessary sticking out of the tongue. Could it be that one of the as yet undiscovered difficulties is not so much theological, or even rational, but rather emotional in nature?

And is it nasty to suggest this, or does honesty, perhaps even compassion, leave me no choice but to raise at least the possibility that emotions play a larger role in the continuing dispute than anyone has been willing to recognize?

At any rate, the composition of the new committee — Dr. Dale Poel, Rev. Guy Corvers, and Rev. Peter Jonker — had been agreed to by both the members of the "difficulties" committee and CIC, and the recommendation to rejoin was the happy consequence of six areas of agreement the two groups uncovered during their meeting in Toronto. Since no disagreements are mentioned in the report presented to Classis Eastern Canada, an innocent bystander might be forgiven for having jumped to the conclusion that things were looking up, that a broad area of agreement was now bridging the previous chasm, and that it was only a matter of time before all ten C.R.C. classes in Canada would step to the tune of the same drummer.

Not so. The motion to rejoin was defeated and I went home to commiserate with my wife over a welcome cup of coffee. The previous day I had been granted an opportunity to

address Classis Eastern Canada on behalf of the Committee for Contact with the Government (CCG), one of Council's committees. This year I serve CCG as chairman.

I had long been dismayed by the opposition of both my classis and my consistory to the council, the more so because my own committee counts three active members from Eastern Canada among its full complement of eleven.

It bothered me very much that the costs incurred by us Easterners had to be borne entirely by the other nine classes. No one I spoke to in my classis ever disapproved of the work we were doing. It was the paying for it that obviously posed the problem, even though the committee on difficulties never once mentioned money or reviewed costs in its lengthy report.

It has also been suggested by Rev. Geleynse in *Calvinist Contact* and *The Banner*, that we must beware of sentiments that might lead our Canadian churches to separate from our American counterparts. The notion boggles the mind, but I take comfort from the conviction that the Council will serve to diffuse the need for separation. After all, its

Continued on page 10.



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Vander Schaaf
C.C. Staff

A coalition of public interest groups sponsored a rally on the question of northern development and native rights, on February 21, at the Knox Metropolitan Church in Edmonton. Some of the goals of the rally were stated to be, one of communicating why the Dene want the Norman Wells pipeline delayed, and what their goals are in their coming negotiations with the federal government, and thirdly to influence the Canadian government and the pipeline applicant to delay the pipeline and to negotiate fairly with the Dene.

The rally was opened with a drum prayer led by four natives from Fort Rae, Northwest Territories.

The first speaker was Bruce Willson, former president of Northwest Utilities and Union Gas Ltd. He is now consultant to public interest groups. He spoke of the need for a comprehensive energy supply plan for Canada. He is opposed to the rapid depletion of the Norman Wells oilfield, stating that it is neither in the interest of Canada as a nation nor for the

northern residents.

Mr. Willson informed his audience that he is a shareholder in both Imperial Oil and Interprovincial Pipelines, the proponents in the Norman Wells pipeline application. Yet he opposes the pipeline at this point because of the lack of a responsible energy program as well as for consideration for the people most affected by the building of this pipeline.

George Erasmus, president of the Dene Nation, spoke in appreciation for the feeling of solidarity among southerners. He then began to cite examples of many threats besieging the aboriginal people of the Mackenzie Valley and all of the Northwest Territories. A bill was recently introduced into the House, (C 48) dealing with "Canada Lands" which would threaten to undermine eventual settlements between the federal government and the Dene as well as all native people. Mr. Erasmus also reported that the Department of Indian Affairs, had as yet not been able to appoint a negotiator to sit down with the Dene on the land claims.

Mr. Erasmus was happy to share that now, as never before, there is agreement and co-operation among the Metis As-

sociation of the NWT and the Territorial government of the NWT and the Dene Nation. Bob Stevenson, vice-president of the Metis Association of the NWT spoke to re-emphasize the agreement between the two organizations, and shared that this was not always so.

Finally Bishop De Roo, of Victoria, BC of the Canadian Catholic Conference of Bishops, spoke briefly to reiterate his support for the struggles

of the Dene nation and his opposition to the Norman Wells pipeline.

Before Mr. Erasmus spoke, some members of the coalition put on a few skits to dramatize the colonial mentality present in all of us. During the break which followed the speech by Bishop De Roo, several films were shown, ("I was Born Here," and "Dene Nation"). Taskforces met during this time to see if there was any

type of action to be done to follow up on the conference.

The rally was attended by over 200 people. Dene drummers, singer Shannon Two Feathers, and a local native dancing group (White Braid Society), contributed to the evening's events. Speakers representing various organizations gave testimony to their feeling of and reasons for solidarity with the Dene.

Trillium League supports Chinese ministry



Treasurer Doug Kuyvenhoven, on behalf of the Trillium League, presents a cheque for over \$3,900 to Arend Kersten, Director of Canadian Operations for RACOM Associates. Other league executives, from left are, Pete Vander Meulen, Henry Steenbergen [President], Phia Hoogendoorn, Wendy Greidanus, Ron Ferwerda, Norm Visser, Janette Fielen, Ed Klapwyk and Annette Branderhorst. [Photo by Rev. Dick Velthuisen, Drayton].

During the Young People's season of 1979-1980, the Young People of the Trillium League of Ontario, decided to support the Chinese ministry broadcast of the Back to God Hour in a special way.

Rev. Isaac Jen, minister of the Chinese broadcast of the Back to God Hour, was present at a special "kick-off" Chinese dinner that the Young People organized. He addressed those present about the Chinese ministry and showed

some slides.

Over the next months, each society did its part in raising funds through different projects. When the money was all tallied at the end of the season, it was discovered that over \$3,900 had been raised for the Chinese ministry!

There live in China, over 1,000,000,000 people. That's about one quarter of the world's total population. They all speak the same language, thanks to someone named

Mao. There are no missionaries allowed into China. There are few Bibles available to the Chinese people, and even fewer Churches. Yet daily, the Word of the Lord is broadcast through the bamboo curtain into Red China. Rev. Jen receives letters daily from Chinese listeners, many of them testifying to transformed lives through the power of the Holy Spirit and the preaching of the Word.

Arend Kersten, Director of Canadian Operations for the RACOM Associates, a non-profit organization which serves the Back to God Hour in promotion and fund-raising activities, stated in a recent interview: "So many times we single out our Young People as special targets for our criticism. Rarely do we give them credit when credit is due. They have truly become partners in the ministry of the Back to God Hour, I want to express my sincerest appreciation for their efforts."

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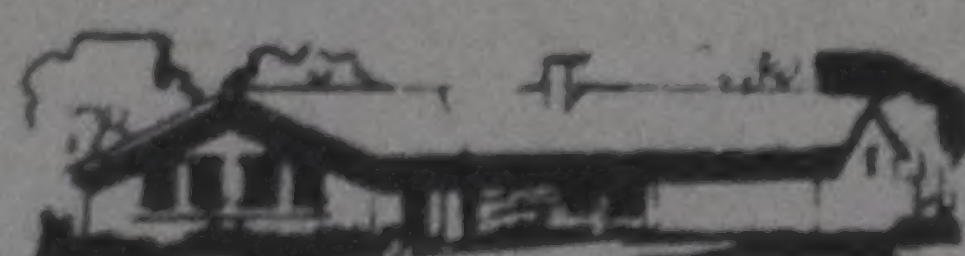
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How can we bring the Gospel to Central America today?

by Jim Dekker

Rev. Dekker is a Christian Reformed missionary who teaches in the Seminary of the Presbyterian Church, Guatemala. He heads the Theological Education by Extension program.

Evangelism is more than inviting people to come to church, especially in Guatemala, one of the small republics in Central America. Evangelism just begins once people agree to come to church. The Good News embraces the entire life of the people. Everlasting life with Jesus begins here on earth! That's what comprehensive missions is all about.

In Christ's power the Christian believer must fight the powers of darkness which Paul calls "principalities." Christ has conquered those powers but they still rebel against Him. Among those powers we also count the forces in Latin American society such as unjust distribution of land and wealth, governmental oppression and violence.

In our evangelism work in Guatemala, as indeed in all of Latin America, we show the people from God's Word that church membership is not a one-way ticket to heaven but the obedient life of Christian discipleship amid all these forces of injustice and oppression.

Now that's a full ticket and one that no one missionary can deal with fully. For one thing, missionaries, especially those from the United States, are in a difficult position to proclaim liberation from oppression as an integral part of the gospel. Many people in Guatemala, El Salvador and Nicaragua see the United States as one of the contributors to their oppressive societies because its government has for so long supported oppressive governments in the wrongly understood struggle against communism. People in Latin America have often asked me, "How can your government support such people as Somoza and think that it's preserving freedom?"

For another thing, the people in the Church Growth School of Evangelism rightly tell us (as foreigners) to transfer evangelism work as soon as possible to trained national evangelists, who can more effectively reach their own people. That sounds obvious, but missionaries for a long time, failed to recognize that and trained "national workers" in the mission's mold, instead of letting them find ways in their own cultures to express faithfully, God's Good News.

Despite missionaries

So what do I do in this situation that seems closed to foreigners? Just write articles blasting what others have done

before? No. Even though many Christians in so-called "mission lands" have become and remain Christians despite some missionary practices, these same Christians are today calling the shots in mission work. That's where I come in.

A couple of years ago, the Guatemalan Presbyterian Church called me to a specific ministry: to teach in the Guatemalan Presbyterian Seminary's Theological Education by Extension program. The grace of Jesus Christ has triumphed in Guatemala and in many other places where national churches have not thrown out missionaries, but are instead now inviting them not as superiors, but as equals or as employees.

This particular denomination, once a mission project of the United Presbyterian Church in the USA, is now an independent church with fraternal relationships to other Presbyterian Churches throughout the world. Because we work for Christian Reformed World Missions, we are on loan to the Guatemalan Presbyterian Church, but will never even think about starting a Christian Reformed Church in Guatemala.

So, to get back to the first issue: "I'm what I call a "fourth generation missionary," who does specialized work for which there are currently not enough trained Guatemalans.

The Seminary's extension program brings the school to the students instead of having the students come to the school. They study while maintaining their ministries and livelihoods in their villages and churches; thus their current work and situations become part of the educating process. That, of course, changes the idea of what makes up trained leaders and produces tensions and conflicts. Ministry is no longer the ballwicket of an elite clergy, but becomes a part of the work of all God's people (cf. Ephesians 4:11-16).

Such newly opened up educational opportunities for all believers gives evangelism the broad outlines as I've described. The students/ministers are dealing everyday with survival, extremely low wages, employers who wield much power as far as work schedules and wages are concerned. Since everyone (except the well-off missionary) deals with this as part of his or her daily life, these conditions cry out for a response based in the gospel of Jesus Christ. If we merely tried to win souls for heaven, we would very likely end up with no people because they wouldn't live long enough to learn what it means to be a Christian in their situation of suffering, but also hope.

◀ Social justice

You can imagine that deal-

ing with situations like that can put people in extremely threatening positions, especially in Guatemala, where to deal with issues of social justice is to be accused of rabble-rousing and being a communist. But the students we work with do bring up such issues and connect them with their daily Christian walk. So, seminary education is challenging in ways I have never dreamed of before. I am learning with my students — and we are learning together.

Through it all, God's Word stands as the basis for our reflection and action.

That's the way we take part in the broad missionary task in Guatemala. There is something similar in this fundamental task in every country where Christians see their Kingdom calling in every sector of daily life, Canada and the United States, not excepted. And God will provide for those who are faithful: we live and work under His umbrella.

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Wash windows...

Continued from page 7.

committees and staff provide us with the structures and mechanisms required for doing our own thing in Canada as the Spirit leads us.

The remarkable thing is that not an inkling of this fear of separation was reflected in the report of the committee on difficulties. In fact, it reviewed nothing other than terms, articles from the Church Order, and Synodical decisions. I have some difficulty with that narrow focus.

And so I addressed my Classis. I had decided not to challenge the report of its committee, although the temptation was considerable. Besides, I had already been told that the committee would recommend rejoining and that things looked quite positive. For these reasons I thought it helpful just to mention some of the good things the Council has been doing through its Executive Secretary, Rev. Van Eek, and its committees. Surely no one would question the validity of the several efforts of Council expended in the name of the C.R.C. community in Canada, indeed in the name of our sovereign Lord. No one did.

The next day I entered the meeting hall, therefore, with a great deal of anticipation. Rev. Visser presented the committee's recommendation and the

discussion began. Then an odd thing happened. In response to expressions of delight by two ministers the point was made, strongly, that the committee had in no way changed its mind and that the problem remained as serious as ever.

Not we, Eastern Canada, but they, Council's Interim Committee, had blinked. The problem was merely provisionally taken care of, pending the report of the new committee.

If this exchange struck me as strangely preoccupied with whose face the egg was really on, the next one took, for me, the biscuit.

Several elders voiced strong objections, not on the basis of the Church Order, but on all the issues the committee on difficulties had failed to review. They objected on the grounds of money, of an undesirable bureaucracy, of separatism and empire building — not in those words — and, strikingly, on the shaky grounds of "guilt" by association: C.J.L., A.A.C.S., and Council were said to be all the same. In the subsequent vote, the recommendation to rejoin was defeated.

I question not the integrity of anyone who spoke his mind on the issue. I am fully persuaded that everyone present took the matter seriously and went home with a clear conscience before his Lord. Yet, I was deeply troubled nonetheless

by the misconceptions and false or invalid premises upon which several of the arguments were based.

Aside from the admittedly tricky issue concerning Council's place vis-a-vis, the Church Order there need not and, in my view, ought not to be any doubt about the validity of Council's several functions. Certainly the members of the committee on difficulties share that conviction for the only problem they reviewed was the one concerning the Church Order. Yet their recommendation was defeated, the perceptions about Council are still blurred, and the continuing dispute remains a thorn in our collective side.

I went home with more than the ordinary caffeine fit. And so I found myself moping in the kitchen, idly sipping the steaming brew while my wife stood gazing through our sliding doors into the bleak and messy backyard.

"Well, schatje, what do you think?"

She didn't say anything for a while. Then, slowly, she replied: "What I have learned from all this, is... that I definitely have to clean this glass." She turned to me, and I caught a devilish twinkle in her eye. "Remember," she said, "For want of vision the people perish!"

I had to laugh, and suddenly everything was alright again,

for in spite of our dirty windows we had *not* perished. And in spite of our individual and collective blindness the Lord is still richly blessing us in this great and magnificent land. At that moment I felt like hugging every member of the C.R.C., and immediately felt a little sheepish for having such an absurd notion. Yet I was immeasurably encouraged by the realization that individually and collectively we must do what we must do as the Lord grants us vision through the murky windows of our lives.

That explains why one consistory, that of Ottawa East, can of its own volition decide to support the Council financially while that option has not even occurred to some others in our classis. It also explains why someone like myself decides to share some observations and experiences touching on a relatively brief segment of a classis meeting.

Yet what about the tone and substance of these remarks? Well, they are very critical of my classis and, by implication, of my own consistory and my minister. Does that render the ideas invalid, and does that make me a mean and loveless cad? That probably depends on the security, honesty, and overall perspective of the reader.

I feel strongly that this whole dispute has lasted long enough. Given CIC's agree-

ment to study the matter seriously once again, my classis should now either join and participate, or assume its own obligation to speak out on matters concerning social and public justice. To me this is not a matter of authority, but of obedience.

The vision we have been granted, through no wisdom or virtue of our own, has to be held before the nation and must be made to ring clearly and unequivocally in the councils of state. That vision must be applied to assist the poor, to treat prisoners with compassion, to aid the sick and to free the oppressed. This is what the Council is emphasizing. We may not be of this world, but we're in it up to our eyeballs and beyond. To maintain the introspective preoccupation that has characterized much of our Canadian C.R.C. community these past thirty years or so would represent an irresponsible hoarding of a treasure we have received in trust, as a stewardship.

If I feel my classis is unnecessarily obdurate in this matter I will criticize it and that will hurt; love is inevitably associated with pain. But beating around the bush and skirting the real issues can't be pleasing to the Lord and should be stopped.

Come on, brothers, there's work to be done! Get the Windex!

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MEXICO CITY — Mexico's federal Department of the Interior, last July ordered all radio stations to avoid "all programs or messages that directly or indirectly imply propaganda of a religious nature."

The stations were warned that they must immediately discontinue the broadcasting of such programs or messages and were instructed to submit the tapes of these programs or messages to the Department for analysis.

Mexican Protestants are puzzled by this action, especially because programs promoting Catholicism are still being aired.

Pedro Gringoire in *Excelsior* attacked the government's prohibition. He pointed out that the government's basis for the prohibition is against the constitution which calls for freedom of expression.

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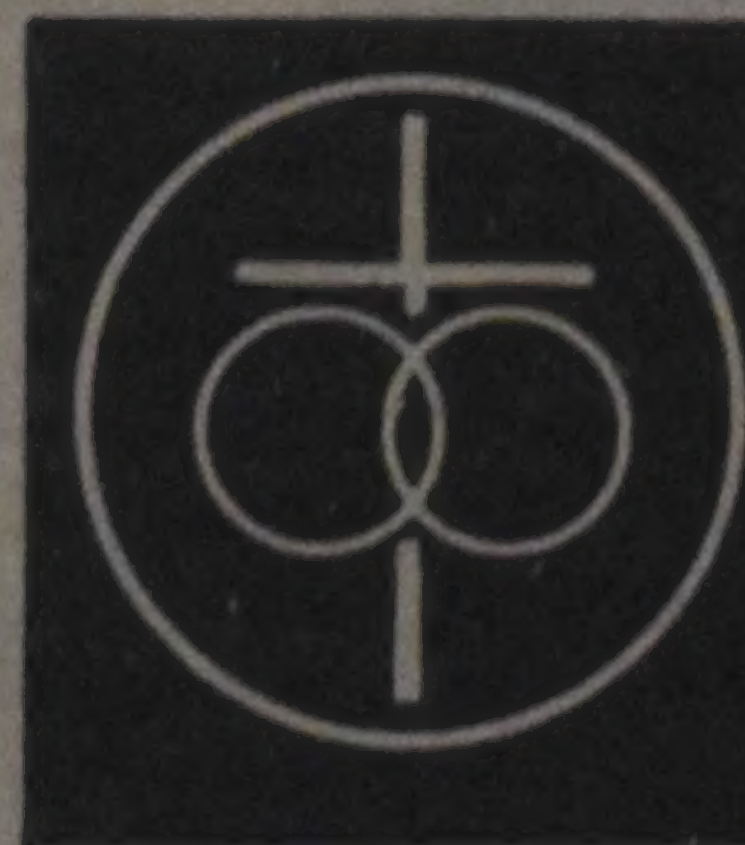
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The Christian



Education Issue

Christian education: Our challenge in the 80's

by Michael T. Ruiter

Dr. Ruiter is Executive Director of Christian Schools International.

The number of Christian elementary and secondary schools is growing in Canada and the United States. Although growth is not dramatic, it is significant, with most of these schools beginning since the Second World War. As the 1980-81 school year ends, there are approximately 360 schools which are affiliated with Christian Schools International

(CSI). It is our hope and prayer that this number will double in the 1980's.

Although most member schools are less than 50 years old, several have been in operation for more than a century. Christian day schools have a long, rich history. We, Calvinistic school people, have been blessed with an enviable heritage. In my opinion the time is ripe for us to be responsible for propagating Christian education from our Reformed perspective.

CSI is a service organization which provides leadership,

materials, counsel, and help to all of its members. It does those educational tasks which no school or group of schools can do alone. In particular these benefits and services are implemented through four departments which comprise the CSI administrative structure.

First, the Curriculum Department is responsible for the development of Christian school textbooks and teacher's manuals. Last year alone we produced 70 new publications. This part of the CSI ministry is made possible through the

generosity of many people. Foundation Day gifts from our school children get larger every year. The prime source of revenue however comes by way of two foundations — the Canadian Christian Education Foundation, Inc., and the Christian School Educational Foundation. All *Calvinist Contact* readers are urged to support this important work. Many churches also receive annual offerings to provide the means for CSI to produce distinctively Christian curriculum materials.

Then there is the School and

Public Relations Department. It produces promotional materials for use by schools and churches. In particular this department prepares brochures, bulletins, handbooks, and the official CSI publication, *Christian Home and School*. Other services, such as the annual Salary Study Report and the Teacher Placement Service, benefit school boards and teachers.

Third, the School and Government Relations Department produces a united school voice at various levels of government. We serve as spokesman for our schools with governmental agencies, fighting for educational equity and justice. Interpretation of new laws are also provided for our schools. This department also plans and coordinates school evaluations and organizes workshops designed to benefit school boards and administrators.

Fourth, the Business and Finance Department is responsible for promoting, publishing, and distributing CSI materials. It administers the pension funds and group life and health insurance plans for school employees in Canada and the U.S. It also operates film services for schools and churches, and administers the funds generated by our support arms, the CCEF and the CSEF.

In summary, Christian Schools International is a cooperative of Christian schools, providing leadership, services, and a united voice, all designed to strengthen and assist each of its members.

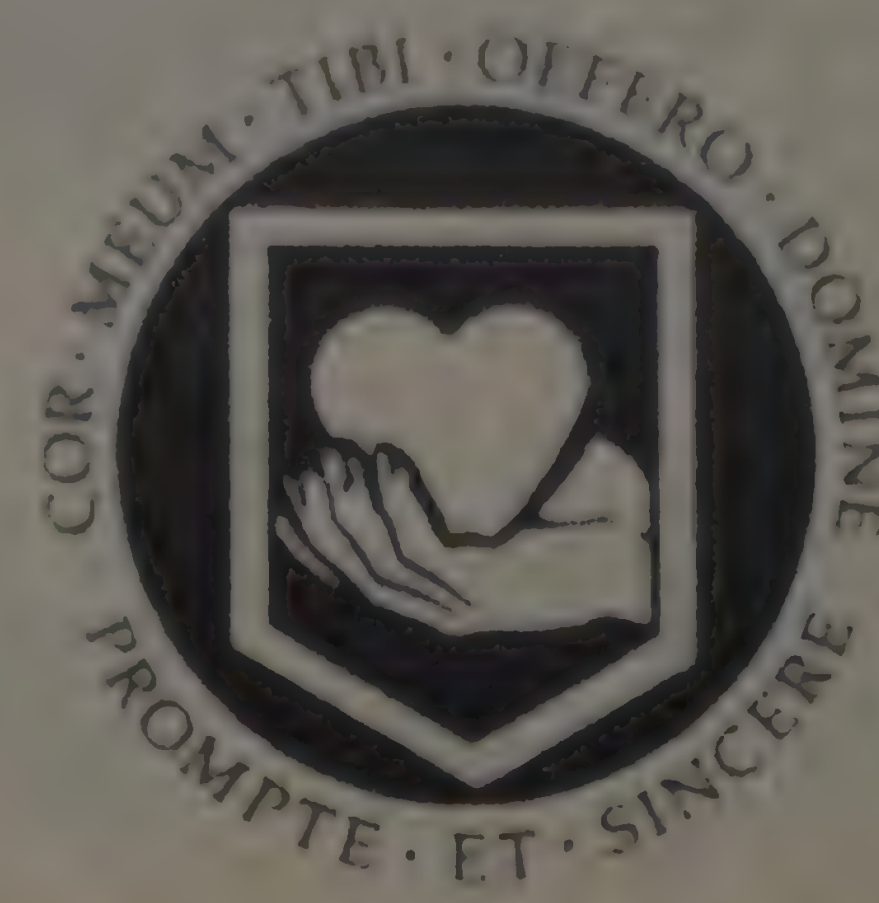
■ "Our school"

But let me get back to my earlier thought. For many decades our forefathers realized that Christian schools should be distinctively Reformed in outlook and purpose. Accordingly we, their sons and daughters, sought to be distinct and different by maintaining a Christian school which we called "Our school." No doubt we believed some of our strength came from isolation.

Fortunately, however, some of our leaders reminded us that we should always attempt to be of service to others. We must recognize our obligation to tell the "good news" of Christian education with fellow Christians despite theological differences.

Isn't it past time that we share our perspectives on Christian education with all Christians? If we really believe what we profess concerning the Lordship of Christ, and the integration of Christian faith with learning, then let's trumpet loudly, the blessings we have experienced in our Calvinistic schools! God's people must be challenged not only to carry on the work of Christian education, but also to give fellow Christians the best they

Calvin College



Dear reader of *Calvinist Contact*:

Calvin College continues to be committed to giving young people an education that is shaped by the Christian faith as reflected in the Reformed standards. Through the study of the liberal arts and sciences and through varieties of professional programs rooted in liberal studies, Calvin seeks to promote sound scholarship, earnest effort, and an obligation to use one's talents fully in response to the divine command that Christ be Lord.

In response to that command, since 1900 Calvin has provided programs to educate teachers for our Christian schools, including Canadian Christian schools, which have grown so remarkably.

Besides welcoming Canadian students to the college campus, Calvin has engaged, over the years, in cooperative efforts particularly with the Christian school leadership in Ontario, in providing speakers for in-service teacher education. More recently we have made systematic efforts to offer, on a regular basis in Hamilton, undergraduate and graduate courses leading to the Master of Arts in Teaching degree. The Education Department last year, began an experimental program whereby Canadian students at Calvin can do part or all of their student teaching in Canada, under the supervision of Canadian master teachers and Calvin personnel.

We at Calvin are justly proud of our Canadian teacher education graduates. I especially enjoy having Canadian students in my philosophy of education classes, for many of them seem especially well-equipped to understand theoretical issues. It may be that those who come here are the "cream of the crop!" In any event, we welcome them and seek to help them mature in their Christian faith-commitment to personal piety, integrity, and social responsibility.

We trust that as Christian schools continue to grow in Canada, so may many more of these sterling Christian youth continue to join the Calvin College education community of believers.

In Christ,

Peter P. DeBoer

Peter P. DeBoer
Chairman, Education Department

Department of Education, Grand Rapids, Michigan 49506, (616) 949-4000

Christian education: Our challenge in the 80's

have to offer.

We should be active in promoting the Christian school as an option among all Christians on our continent. I believe this is to be our duty. We owe it to our God in gratitude for the blessings which have been ours as students trained in Christian schools.

We also owe it to our countries if we want them to remain democratic, strong and free. We must try to assist our fellow Christians with the best we have to offer. The moral bankruptcy of public education is increasingly apparent, and many parents are anxiously looking for a better system in which to train their children. This current state of affairs invites our best promotional efforts. We must urge fellow Christians to provide their children with a consistently Christian training just as we have experienced it. With clarity we must show how impossible it is to divorce religion from education.

Through every medium possible we should carry on an active promotional campaign emphasizing the Christian school idea among all Christian groups in Canada and the United States. This will demand our best voices, spoken with clarity and conviction, persistently articulating our Christian philosophy of education.

Truly Christian

Naturally we must do our homework as we prepare to "broaden our tent." Some very basic questions must receive sound answers. Upon what basic principles should we stand when we invite non-Reformed Christians into our fellowship? Should we not perhaps substitute a broader Christian philosophy of education for our concisely Reformed perspectives? Should we not consider abandoning reference to specific creedal standards and join hands with other Christians on a more general Christian basis?

No, we must not tone down our fundamental principles; rather we should tune them up. But let us speak with clear, resonant voices, ridding ourselves of the clichés and jargon which are foreign to many other evangelical Christians. Let us without equivocation, maintain whatever is really fundamental, essential, and distinctive as the bases upon which our Christian schools are founded. Our Calvinistic view of God, of His world, and of all His creatures must remain the key which unlocks the storehouse of His revelation.

Dr. Clarence Bouma stated it so beautifully in a speech delivered more than 50 years ago. He said: "Calvinism is fundamental Christianity come to its fullest and richest expression in present-day thought and life. Calvinism as a world and life

view is not an ecclesiastical standard. Calvinism in its fundamental implications is nothing but Christian theism come to its own. All orthodox Christians, recognizing the Bible as the special divine revelation and maintaining the historic foundations of the Christian religion as set forth in the Bible, are, despite their ecclesiastical differences, in their best moments, Calvinists." I agree. And on those basic tenets we must not compromise, since herein lies the distinctive character of our Christian schools.

Not ecclesiastical

As schools we must remain distinctive, specifically Christian, without being ecclesiastical. We can retain our distinctiveness without drawing denominational lines. References to Reformed creedal standards in the constitutions of many of our schools is an imperfect characterization of the principles upon which our schools stand. They are convenient labels, understood by few, and serving no real purpose. The adoption of these standards for the Reformed churches is essential; for the Christian schools it is not.

We should remember that the Christian school is not a denominational affair; rather, Christians from various denominations can — and should — participate in the Christian school movement. Much recent growth in Christian education has been because of new families; families that ten short years ago would not have seriously considered what is offered by Christian schools. Good things such as Christian education are for sharing.

However, if the Christian school movement is ultimately not to defeat its own purpose, we must guard its distinctive character, and seek to realize its objectives more fully. To insure a positive Christian perspective for our children, we must retain a Calvinistic view of life and the world without wavering.

The ministry of Christian education is no small responsibility. It calls for our best corporate efforts as individuals and agents engaged in a great Kingdom enterprise. The important triad of the Christian church, the Christian home, and the Christian school, all working in close relationship must be maintained. If we are excited about Christ's Lordship, we should urge fellow Christians to share in the joys and blessings of Christian education.

As the fruits of a secular godless way of life become increasingly obvious in our times, a mentality which is dominant in many educational systems and reinforced by the media, our secular society will

become more hostile and hateful of the work of Christian causes. But we are called to be

a leaven as Christian school people. May God give us the desire and the courage to

propagate Christian education with great zeal; that's our challenge in the 1980's!

Music is God's Creation

Music is part of God's creation. It quiets angry people. David was the best harp player known in the Bible. David sometimes played his harp in Saul's palace.

When Adam and Eve were in the beautiful garden, they liked to sing and hear a song of beauty. When Adam and Eve sinned they lived in the wilderness. Then they could not hear any more music that came from Paradise.

When the floods came and the rains came, that was also part of music. The smell of the rain is part of beauty. I hear people say they like music because of the birds. Instruments are wonderful things God has given us.

Leaves rustling on the trees are part of music. When the leaves fall on a pile of leaves, it has a little musical sound.

When we whistle that is a whistle God has created. There are lots of whistles you can do with your fingers. Wind is a very loud whistle. But God doesn't like music with bad language. Music is God's creation.

Johan Tangelder,
(grade 3)

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Mon. Apr. 6: 8:00 p.m., Vernon Chr. Ref. Church
Wed. Apr. 8: 7:30 p.m., Calgary Fairview Bapt. Church
Thurs. Apr. 9: 1:00 p.m., Calgary Chr. School — 7:00 p.m., Calgary Bethel Bapt. Church
Fri. Apr. 10: 7:30 p.m., Rocky Mountain House C.R.C.
Sat. Apr. 11: 7:30 p.m., Leduc St. Peter's Luth. Church
Sun. Apr. 12: 8:00 p.m., Edmonton Maranatha Chr. Ref. Church
Mon. Apr. 13: 1:30 p.m., Edmonton Chr. High School — 7:30 p.m., Edmonton Emmanuel Comm. Ref. Church
Tues. Apr. 14: 1:00 p.m., Edmonton North End Chr. School — 7:30 p.m., Edmonton Trinity Chr. Ref. Church
Wed. Apr. 15: 7:30 p.m., Edmonton First Chr. Ref. Church
Thurs. Apr. 16: 8:00 p.m., Edmonton Fellowship Bapt. Church
Fri. Apr. 17: 8:00 p.m., Neerlandia Chr. Ref. Church
Sat. Apr. 18: 8:00 p.m., Edmonton West End Chr. Ref. Church
Sun. Apr. 19: 8:00 p.m., Red Deer Chr. Ref. Church
Mon. Apr. 20: 8:00 p.m., Lacombe Bethel Chr. Ref. Church
Tues. Apr. 21: 8:00 p.m., Nobleford Chr. Ref. Church
Wed. Apr. 22: 8:00 p.m., Lethbridge First Chr. Ref. Church
Thurs. Apr. 23: 8:00 p.m., Coaldale Can. Ref. Church
Fri. Apr. 24: 8:00 p.m., Taber First Chr. Ref. Church
Sat. Apr. 25: 8:00 p.m., Brooks Chr. Ref. Church
Sun. Apr. 26: 9:15 a.m., Calgary Maranatha Chr. Ref. Church — 7:30 p.m., Calgary First Chr. Ref. Church
Tues. Apr. 28: 8:00 p.m., Kelowna Chr. Ref. Church

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EDUCATION

A Christian curriculum is a must

by Betty Nieuwstraten

Miss Nieuwstraten retired in December, 1980 as a teacher from Calvin Christian School in Chatham, ON after serving that school since it opened in 1957. During her 23 years at the school she taught nearly 1,000 students and wrote a number of books which are used in several Christian schools. Miss Nieuwstraten was praised by the local school board for her ability to provide Christian perspectives to the courses which she taught. Calvinist Contact asked her to write this article on Christian curriculum for the Christian Education Issue.

When Christian schools began to make their appearance in Canada, our neighbours asked, in a tone of hurt pride, "Aren't our schools good enough for you? What is wrong with our schools?"

Many of us felt, I think, like Noah must have felt when he built the ark, "God says so! Keep building, Noah, the people might not understand it, not believe it, they may ridicule you, but keep busy working out God's plan."

The people Noah had to deal with were simply unbelievers, ignoring God's calls, rejecting the salvation He offered them.

Noah had no difficulty pointing this out to them. The issue was simple: "Choose you this day whom ye will serve... as for me and my house, we will serve Jehovah."

Today, with our Christian school movement, the situation is much more complicated. There are many sincere Christians who want nothing of the Christian school. To them, the terms "church" and "religion" are almost analogous. Church (religion) and "state" (worldly or secular) must be kept separate, religion has no place in politics, in government, in business, or in edu-

cation (public). Religion is strictly a home and church matter. The task of the Church is to save souls. It is the task of the Church and the parents to teach religion.

These evangelical friends obey the mandate Christ gave to His followers before He went up to heaven, "Go ye into all the world..." This is the New Testament or "mission mandate." The mandate Noah obeyed was the "creation mandate": "Have dominion over it," which even today is still in force. Without obedience to the creation mandate we cannot really fulfill our mission mandate. Yes, I dare say, without accepting the implications of the creation mandate we cannot live our every day life Christianly. Therefore, a Christian school curriculum's basic or fundamental ingredient must necessarily be: Christian perspectives both in fulfillment of the creation mandate and the mission mandate.

Let us have a good look at

the creation mandate.

God gave this mandate to man, the crown of His creation, whom He created in His own image and likeness, endowed with the offices of prophet, priest, and king. Man was to rule over creation (what bliss!) under God, to do His work after Him, that through man God might fill all the earth with His glory. So, man is to work out God's plan for creation. God made no distinction between worship and work as being religious and secular. The entire mandate indicates service to God, the Creator, King of the universe, in worship of praise and thanksgiving in all we do. See, all of life is religion because we live in the kingdom of God!

When Adam chose to follow his wife's advice instead of keeping loyal to his covenant relationship with God, God by no means acquitted him of the mandate. Instead, He reinforced it by promising the Saviour who would redeem man and make all things new again. That's how God showed His love for His creation. He immediately gave men another incentive for service.

In order for man to be able to rule over creation as prophet, priest, and king, God equipped him with talents. Not to be used indiscriminately to man's glorification, to satisfy his whims and wishes, but to work out the Plan of his Maker. Even though the blueprint is not always clear to man, thanks to Adam's wrong choice, God speaks to man in many ways, showing him how to go, through creation and by His Word, the Bible. Therefore, it is imperative for man to live by that Word and to make it the guiding principle in education and the lives of all.

The curriculum

Let us now return again to the question of the public school supporters, "What is wrong with our school system?" It is not difficult to answer the question now. It is not the teaching quality or the teaching methods we take issue with, but the curriculum. The curriculum is man-centred, not God-centred. It is with what has been left out, the guiding principle all men must live by: God is Maker and Ruler of all the universe. God's greatness and love must come through loud and clear.

By omitting these basic truths the children are hindered in their search for truth, deprived of much needed motivation and incentives as they are not made to feel proud of the fact that God wants to use them to fulfill His plans, that they are part of God's plan and objects of God's love, to be saved by the precious blood of His Son, Jesus Christ, whose glory we may share after He has made all things new again.

The lack of these perspectives was keenly and sorely felt by our Christian school teachers. They all felt that prayer and Bible study alone does not make a school Christian. Our children, while studying their subjects, must be confronted with and challenged by these basic, biblical truths; our Canadian neighbours must be able to discern the deeply religious under- and overtones in the children's study materials, in the teachers' handbooks, and in the constitution of the school association. But, at that time, what did we have to show? The NUCS materials were too geared to the U.S.A. and its interests, and often somewhat moralistic, hardly usable on this side of the border. The teachers, school boards, and many parents too, diagnosed the problem and prayerfully set to work to solve it.

Beginnings always require heaps of time, money, and energy. All concerned experienced that, not the least the teachers. The question foremost in everyone's mind was, "What are we going to teach, how?" Every school began to do its own thing and, yes, within a school each teacher did his or her own thing as needed for his or her own class.

The SPICE summer workshops were a real inspiration to the teachers who attended them. We were all learning the "how" and "what" of Christian curriculum. At the moment, attempts are being made to make the curriculum contents in our school systems more uniform which will greatly aid in the deliberation concerning the contents of textbooks which eventually will be produced.

Some uniquely Canadian material, written mostly by our teachers, has been put together by the C.S.I. and is now on trial in the higher grades of the elementary schools. Also, because of the urgency, some teachers began to prepare study guides for their own classroom use. Let nobody say that teachers have a soft job, but yes a beautiful, challenging one, most certainly so! We are still a long way from "mission accomplished."

Who writes?

The question now arises, "Who is to write curriculum, non-teaching MA's in education, specializing educators, teachers? I have been heard to say, "Teachers are no curriculum writers." I spoke from experience. The three study guides I wrote for my grade four level are far from perfect. Not that the Christian perspectives are missing but the lessons are not efficiently structured and divided into palatable little tidbits necessary for this grade level. Had there been time enough and were all schools

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A Christian curriculum is a must

following the same program, we could have worked this out together into a nice course of study for this grade level.

Lack of time, then, is the first culprit. Teaching at the elementary level is a demanding job, requiring most of the evenings, besides the day. The second hindrance is the lack of uniformity in the contents of subject matter. Yet, I am still inclined to choose for teachers as curriculum writers, whether they be BA's, AB's or MA's, as long as they are teaching.

The reason for this choice is that non-teachers do not know what happens in a classroom and therefore do not know the children's reactions to certain materials. This manifested itself, I think, with the introduction of the new mathematics books. It was assumed that young children were well capable of abstract thinking until it became evident that this was not the case at all, when the results became almost catastrophic, especially in the lower grades.

Occasionally I am doing some wishful thinking. Would the problem last much longer if every teacher would get a sabbatical year for curriculum or textbook writing, working together in teams, grade level by grade level?

Perspective

Some time ago, in a court session in Toronto I was asked, subject after subject, which textbook I used in my class. Everytime I had to mention that this particular textbook was also used in the public schools they exchanged meaningful looks as if to say, "See, they claim it is all religious training but they use the same texts as are used in the public schools. What about that?" When I remarked that it does make a difference in whose hands a "neutral" textbook is, in the hands of a Christian or non-Christian the facial expressions changed into one of curiosity and I was to answer the question how then I could teach "Christian spelling" or "Christian arithmetic." When I was finished answering, it was quite noticeable that this had made an impression on the court, that they had heard something new. Yet, they could have found the answers themselves by reading the first chapters of the book of Genesis.

The answers I gave in court were not quite as extensive as I am writing here. In the courtroom, I said, "Math and spelling are functional activities. So is walking. Now, whether you walk to church or to a birthday party, the activity is the same. But the purpose, the intent, the reason behind it differs and that really changes the meaning of the activity and makes all of it different. It does make a difference whether a

man seeks to glorify God or himself."

You might still be wondering about the questions of "Christian math and Christian spelling" though. Does it really make a difference whether it is taught in a Christian school or not? Is the procedure different? To put it more concretely yet, when one steps into a classroom during a spelling lesson will he notice the difference? That is, of course, asking the same question I was asked in court. When we see a man walking outside we don't know where he is going, he might not even be thinking of his destination, he is just walking in the right direction. It is the motivation which leads him in the right direction, but we don't see that. Therefore, "motivation" is the key word.

Proper motivation comes from a teacher's well-supplied "store room." That is why we need truly Christian teachers who know that they are God's creatures, made in His image and redeemed by the blood of Christ. Then the motivation for these functional activities will be somewhat like this.

To be an image-bearer of God means to be entrusted with three offices, those of prophet, priest, and king.

A prophet is one who is told by God what he must tell the people. Hence, he must listen carefully, memorize the message, and deliver it. How many and which subjects do we need to study in order to be a good prophet? God has given us the office, therefore we have the talents, the ability.

A priest is a go-between. God speaks to him and he speaks to God and man. He must be sure that he sees the needs of the people and their joys so that he can express himself distinctly as he pleads for them and returns their gratitude. He must also be able to advise the people wisely and help them in their needs. What subjects would we need to study in order to be a good priest? God has given us the office, therefore, we have the talents, the ability.

A king is a ruler who himself must obey the laws of the land. He must know his people, the land, he must know about other nations also. Which subjects must we study to become a good ruler? Young people, see your task. We need Christian teachers, yes. But we also need Christian people in the government, Christian lawyers, Christian economists, Christian politicians, Christian labourers, etc. He has given us these offices as He made us in His image, therefore we have the talents. Let us use them so that we may glorify our Maker in our lives!

This is only a very simple characterization of these offices but quite enough to see the source and direction of our motivation. The children do not need a lengthy motivation ses-

sion before each math or spelling period but whenever a new concept is tackled we might refer to one or another aspect of this "motivation scheme."

Beginnings

If then we must reign as kings, shouldn't we act as kings and carefully and respectfully follow the example of the Great King, the Author of the universe? He laid the foundations, as we read in Genesis, the book of the beginnings. From these foundations stem all of today's knowledge, our math and music and art, all of it. We hear and see the rhyme and rhythm, the order and forms and colour schemes, God has given man an inkling and an urge to develop it so that man, in doing so, might see the majesty and love of the Great Creator. He ordered, "Have dominion over it!"

"Have dominion over it!" That is also the title of the social studies guide I wrote for my grade four level. In the foreword I addressed the children as follows;

Dear Boys and Girls,
This is your social studies study guide.

We are going to study how God, even though man had become sinful, still expects mankind to rule over the earth as kings in obedience to God's commands

given to man in Paradise
We are going to see how God, even though mankind preferred to live together, yet scattered men across the face of the earth in order that men might rule over the earth as kings doing God's work after Him so that all the earth may be filled with God's glory.
We are going to learn about God's earth: its oceans and land masses, its countries, rivers and cities.
We are going to learn about peoples living in these countries how they live, and why they live as they do.
We are going to understand that all the earth is the Kingdom of God; that God sits on the throne and rules for ever and ever; that Satan's power brings no victory for Christ has conquered him.
We are going to see our task and feel honoured that God wants to use us to fulfill His purposes with His creation: that heaven and earth may be filled with His glory!
"The Kingdom and the Covenant" is the title of the

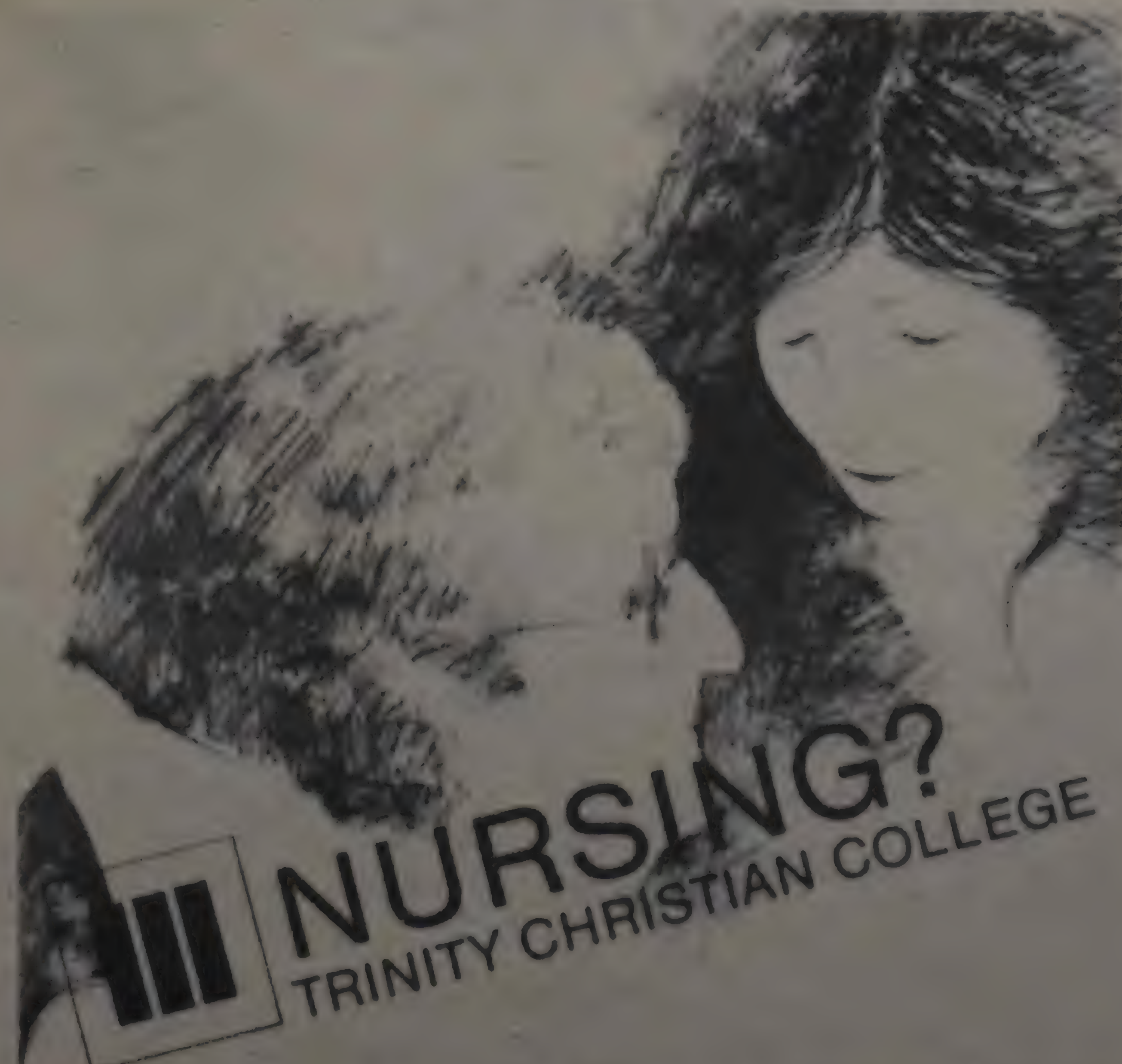


Betty Nieuwstraten

Bible guide I wrote which covers the Bible stories from Genesis through Ruth. The Science guide carries the title, "How Great Thou Art." The themes suggested by these titles I have tried to work out throughout the guides but, as is mentioned already, there is a lot left to be wished for in these guides.

There is a refrain to Hymn 405 in the Psalter Hymnal, a prayer, that goes: "Lord of harvest, send forth reapers; Hear us, Lord, to Thee we cry; Send them now the sheaves together, Ere the harvest-time pass by."

Our school system needs labourers, too: seed selectors and seeders. Let's pray for them.



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A day in the life of a curriculum

by Wilma Binnema
Vander Schaaf
C.C. Staff

The colourful walls of the grade four classroom at East Edmonton Christian School are evidence of student initiative and liveliness. The ability to give room to a variety of enthusiastic and creative expressions in an orderly manner was apparent in the way Frieda Maaskant manages her classroom. Frieda teaches grade four at East Edmonton Chris-

tian School. In her eighth year (her fifth at East) she credits her experience, in part, for her ability to allow for many interesting innovations without losing control or becoming cluttered.

Frieda knows what is expected of her and of her grade four students and what the Alberta curriculum guidelines require. She is able to spend more time on exploring new methods, new material and new ideas.

Frieda has taught grade four, and grades three and four com-

binations. This year's grade four students are enthusiastic and enjoy working on projects. They accept responsibility well and participate in tasks without frequent reminders. One student ended the lunch with devotions at the designated time without being told to. All the students then left for their noon break. Shortly after their return, they could all be found seated or sprawled in various reading corners with a book, while one student was in conference with teacher Miss

Maaskant. Students signed up for these conferences on a schedule behind the teacher's desk whenever they were finished with their book.

Frieda also reads to them every day. She chooses a book that her pupils are able to read on their own, and which is an example of a particular topic or an author's style.

The classroom walls were adorned with a variety of projects. The grade four curriculum covers the history,

geography, landscape and resources of Alberta. Two girls explained to me how they went about doing research for a project. They showed me their most recent project: dairy farming in Alberta. Another impressive project dealt with one of Alberta's resources: oil. On display was a drill-bit for an oil well, which another student carefully explained to me.

The KANATA kits, funded by the Heritage Trust Fund, are elaborate and offer a variety of resources and visual aids. Parts of these kits have been very useful to this grade four class. Being aware of where this material hails from, Frieda uses it with some discretion but found she detected no particular perspective. The accounts (of pioneer life) are mainly factual, include pictures and actually have little analysis. Frieda chose some overhead transparencies for that day dealing with interdependence; should we share or trade our resources with others? The teacher's particular Christian perspectives could be a powerful message here.

Wherever possible, the social studies program is integrated into the language arts program. A book of stories by pioneers was used. The pupil's writing skills are in constant demand for their projects. When mathematical skills have been learned, some extra time is used with problem-solving related to Alberta's geography (different types of measurement) and population. Graphs are studied and constructed on a variety of topics related to the social studies unit.

Giving

The students have a lot of input in the happenings of the day. They bring their experiences and concerns and these become part of the daily lesson plan. These concerns are often related to the subject area and often they are related to getting along as human beings. During the week of Valentine's Day, special attention was devoted to giving each other real warm fuzzies (not fake plastic ones). Each student constructed and decorated their own mail bag and taped it to his or her desk. Many a surprising message was found in this mailbag during the course of the week. The giving of warm fuzzies was probably as exciting as the receiving. In connection with this, the book by Claude Steiner: *The Original Warm Fuzzie Tale* was discussed. The importance of expressing love and of accepting each other as valuable persons, (image-bearers) has obvious practical implications which were put into practice.

The variety of displays in the room reflected a variety of subject areas; yet a congruence



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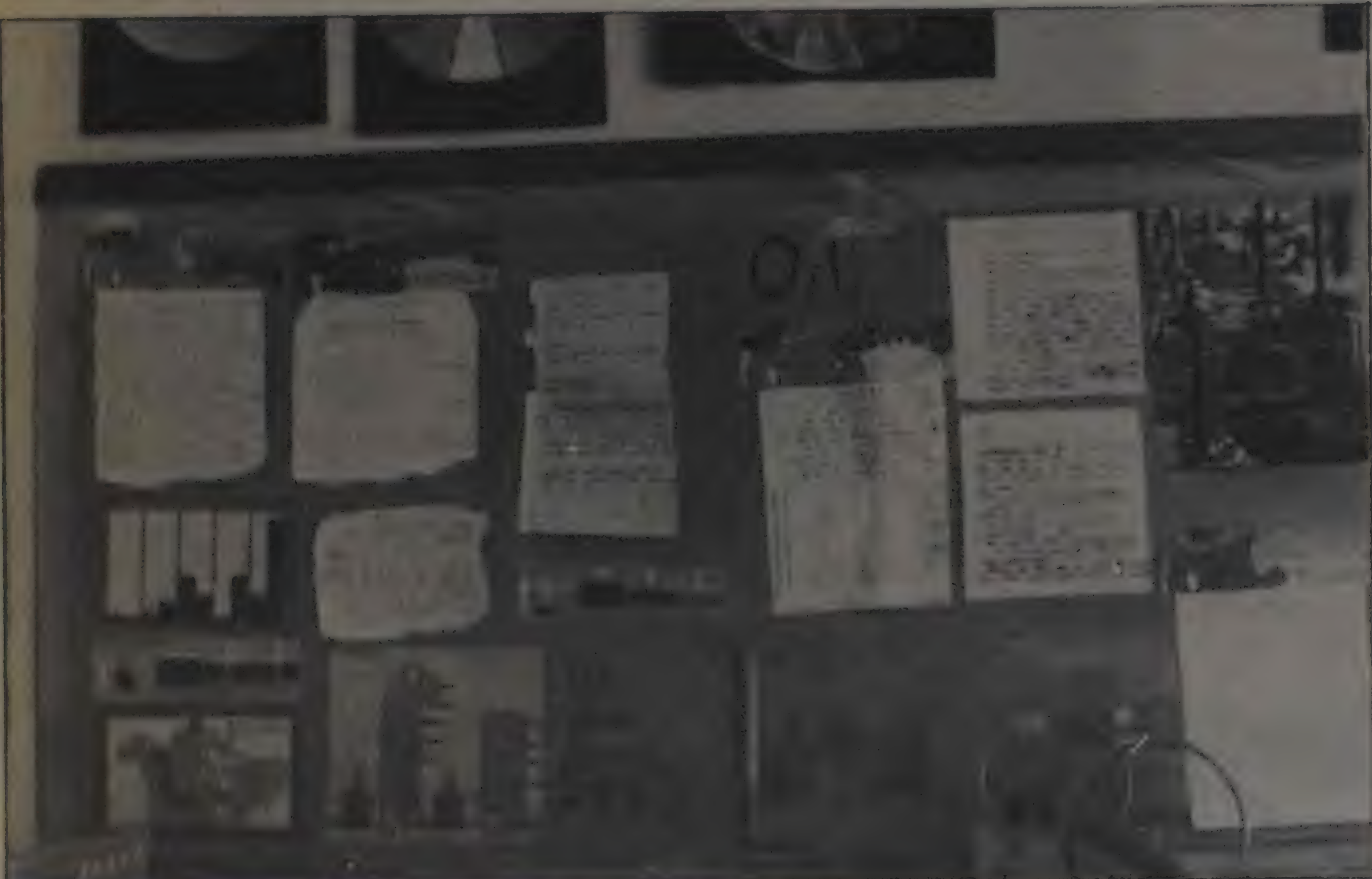


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A day in the life of a curriculum



One of the projects on oil done by a group in Frieda Maaskant's class.

and cohesion. The displays gave testimony to the marks that, not just a teacher, but the students and teacher together leave, in their search for knowledge and ways to express adoration to their creator.

Softspoken Frieda admitted that teaching was more than just a job for her. She loves it. Sometimes the drudgery of marking papers at home made her wonder, but next morning in the classroom her doubts

would evaporate. She feels comfortable and in harmony with the students and in the classroom. The students seemed confident and relaxed, eager to share and of course to be photographed.

Kindergarten — Psalm of Praise

Our God is Powerful — Praise God!
How He loves people — Praise God!
God does love ME — Praise God!
We worship Him — Praise God!
God can do anything — Praise God!
God is so kind — Praise God!
God always helps us — Praise God!
God made all things — Praise God!
God gave us Jesus — Praise God!
Praise our Great God!
—Strathroy, ON

We learn more about God.
We can sing the songs that God likes!
Jennifer
Grade Three —
We can learn Bible stories.
We can sing songs.
We can talk to God too.
We know that God made us.
Jesus died to save my sins.
We can get together and sing songs
And that we can learn about God
I am glad that I go to a Christian School
Tracy F.

Growing in God's love

Christian Schools are special because . . .

Grade One —
We love Jesus.
We are special
Our teachers are Christian.
We learn about God's world.
We can pray.
We can learn about the Bible.
We live in a free country.
Grade Two —
We can meet new friends.
We can praise God.

Christian textbooks help us grow in Christ because it reminds us about God as we read. Like in science we can study God's world from a Christian point of view. What would we do without a food chain? What about art? We can show colours. Did God make paper? Yes! He did make trees. We use trees for art! How about health?
He made you and me. Just think about our bodies. They sure are interesting. I'm sure I couldn't make anything like me.
Elly Bulk (grade 4)

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Teaching...

alumni now serve as teachers and administrators in Christian colleges, high schools and elementary schools

Books...

recently published books arising from Institute efforts include:

C. Seerveld, *Rainbows for the Fallen World* (1980)

"We believers have to hear this Word of God reform our perception, let it be born again as it were, to wide-eyed, childlike astonishment at the marvelous, mystifying handiwork of the Lord all around us if we are really serious about responding to his revelation aright."

C. Seerveld, *Balaam's Apocalyptic Prophecies* (reprinted 1980)

"I believe the holy Scriptures come at us as the compelling Word of the Lord and that it faces us whole, bodily men and women in our concrete life activity today!"

C. T. McIntire, *Herbert Butterfield: Writings on Christianity and History* (1979)

"Butterfield's explicitly religious life — his inner world, so to speak — centered on the practice of spiritual devotion that involved daily Bible reading, contemplation of the inner life, and regular worship and praise of God . . . He experienced God deeply and richly and very personally."

M. D. Stafleu, *Time and Again* (1980)

"For God, the law is not a boundary, but by maintaining His laws, according to His covenant, He remains faithful to His creation!"

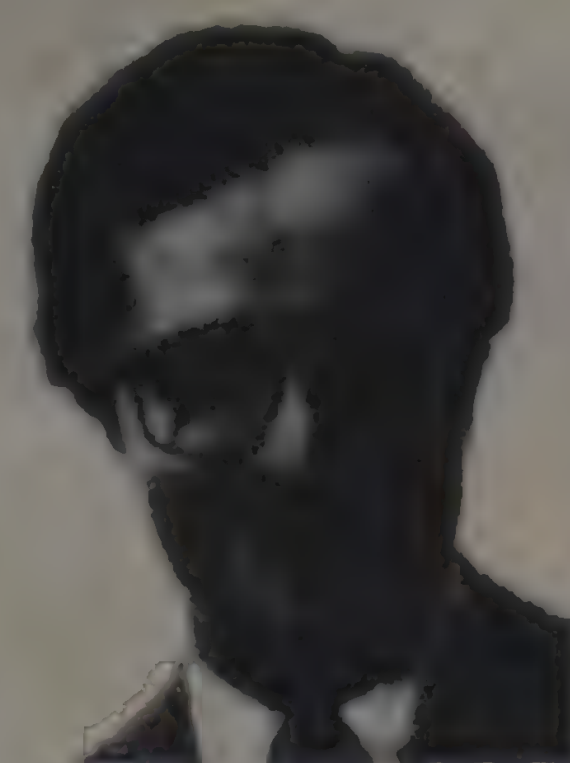
B. Goudzwaard, *Capitalism and Progress* (1980)

"It is my conviction that the created world is designed for our willingness to respond to God and each other. This created world is designed by — God for our exercise of justice, stewardship, and love of neighbor."

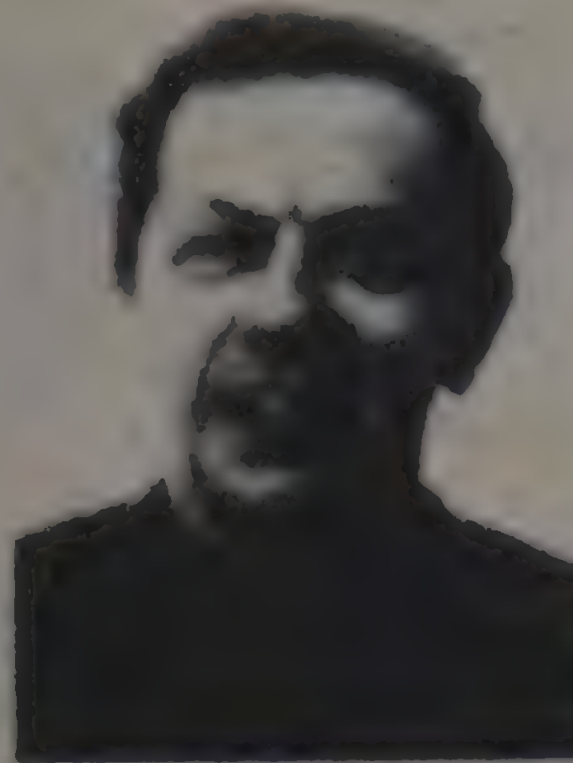
H. Dooyeweerd, *Roots of Western Culture* (1979)

"Because of the fall into sin, the heart of man turned away from God and the religious ground motive of apostasy took hold of man's faith and of his whole temporal life. Only the spirit of God causes the rebirth of our hearts in Christ."

Faculty...



Dr. Bernard Zylstra
Principal of the Institute



Dr. Calvin Seerveld
Philosophical Aesthetics



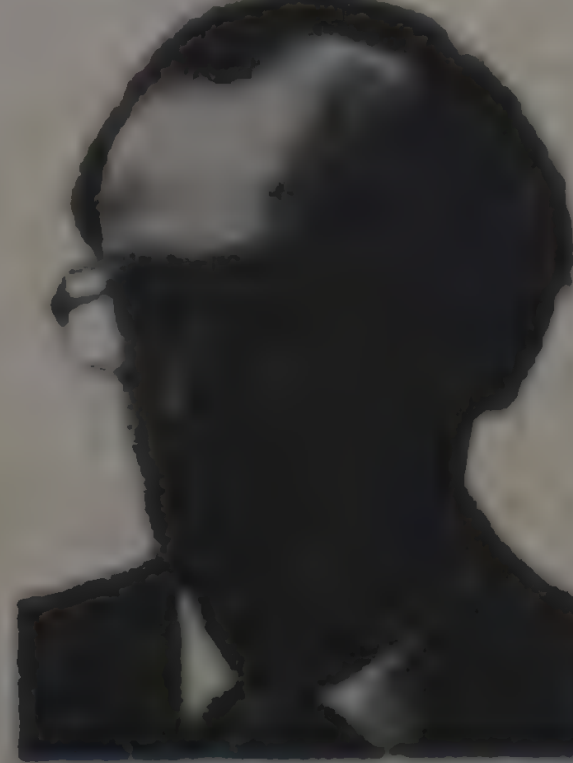
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Systematic Philosophy



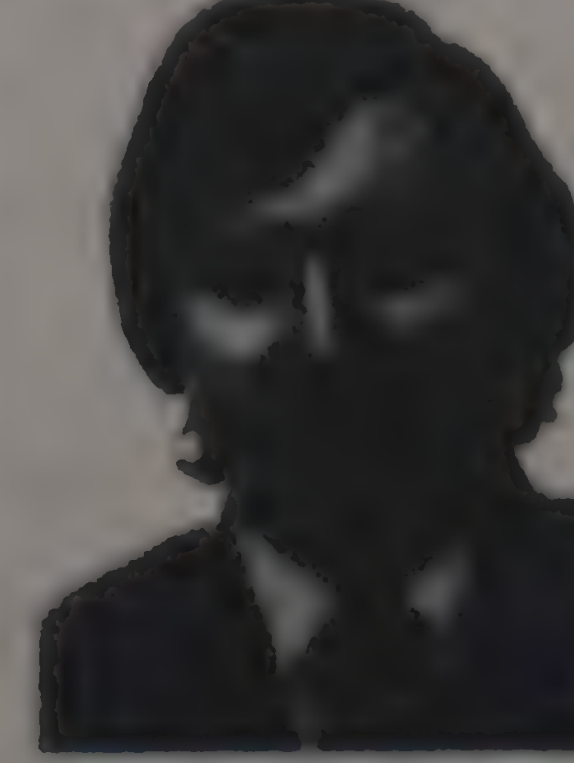
Dr. James Olthuis
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Outreach...

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to the general public by family conferences, speakers, writings, and through the graduates of the Institute.

We invite your participation.

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AACS/ICS

New textbooks planned for '81

Next to the teacher in the Christian School, the second most important tool in the field of Christian education is the textbook. For that reason, both the U.S.A. and the Canadian Christian education foundations have made it their priority to raise money each year, in order to fund the cost of Christian textbooks.

The type of textbooks which children read definitely influence the way in which they interpret God's world around

them and the variety of subjects they study.

For 1981, both the U.S.A. Foundation and the Canadian Christian Education Foundation will raise \$110,000 for new, exciting projects to be written by the Canadian and U.S.A. curriculum councils and edited by CSI.

Here is a list of some of the CSI publications which will be funded by the Foundations in 1981

• Biblical Literacy Tests,

standardized for grades 5-9

- Canadian Social Studies: Native North Americans, grades 7-8 (four books)
- Under God, fourth edition, grades 7-8
- Political Science Survey, grades 9-12
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Niet langer een isolement

Met het rapport over de aard van het Schriftgezag zijn de GKN niet langer met haar Schriftbeschouwing in een isolement. Prof. dr. H. Berkhof vindt dat met dit rapport een oecumenische mijlpaal is bereikt. Hij werd verzocht om iets over dit rapport te schrijven in Kerkinformatie, het Inlichtingenblad van de GKN. Hij begint zijn artikel met te zeggen dat hij zelden een dergelijk kerkelijk document met zulk een spanning en waarschijnlijk nooit met (bij tijden) zo'n gevoel van opwindend gelezen heeft als dit. Hij schrijft ook: „Voor al de gedeelten over de historische betrouwbaarheid van de bijbel en de bijbelnorm voor het leven, die samen de hoofdmoot van het rapport vormen, zal menigeen (gelijk ik) met rode oren lezen! En wat daar staat is zowel vanuit het geloof als vanuit de wetenschap verantwoord.” „Als theoloog neem ik mijn pet af voor dit rapport.” „Het is ook goed voor andere kerken.” „Geen kerk heeft bij mijn weten dit hete hanglijzer ooit zo resoluut durven aan te vatten.” „Er moeten maar gauw vertalingen in het Duits en in het Engels komen (zij het m.i. wel met verkorting en verheldering). Want in Lunteren hebben ze niet minder dan een oecumenische mijlpaal opgericht.”

Als lezer vraagt u natuurlijk: wie is deze prof. Berkhof. Hij is de kerkelijke hoogleraar aan de rijksuniversiteit te Leiden, waar hij dogmatiek en bijbelse theologie doceert.

Toen ik het rapport gelezen had en ook het artikel van prof. Berkhof in Kerkinformatie, dacht ik, de aanbeveling van dit rapport komt uit een verkeerde hoek. Maar ja, het artikel vond zijn plaats in de rubriek 'met andere ogen'. Ik dacht zo, ze hadden prof. dr. H. Graafland in deze rubriek kunnen laten schrijven, want hij zal dit rapport ook wel 'met andere ogen' lezen, en inderdaad ook weer met heel andere dan prof. Berkhof.

Nu er een aanbeveling komt van prof. Berkhof mogen de 'gereformeerden' in Nederland wel op hun hoede zijn. In een interview met „Kerknieuws” zei deze namelijk (je zou er rode oren van krijgen) „dat hij nergens in de bijbel de maagdelijke geboorte van Christus als heilsfeit kon vinden. Waarom zou Jozef, in ieder geval een man, Christus niet hebben kunnen verwekt?” Deze professor neemt zijn pet af voor het synode rapport. Dan worden we een beetje, wat?, heel erg achterdochtig. Moet zo'n kerkelijke hoogleraar ons vertellen „wij hebben meer oog gekregen (in de laatste twintig jaar) voor het feit dat niet ieder woord uit de bijbel voor ons is bedoeld, dat de bijbel geen 'onveranderlijke waarheid' poneert, maar een verhaal vertelt over mensen die met God op weg zijn?”

Ik ga nu niet voor u bestrijden dat prof. Berkhof gezegd heeft dat hij 'nergens in de bijbel de maagdelijke geboorte van Christus als heilsfeit kan vinden' want u belijdt elke zondag in uw kerk: ik geloof in Jezus Christus, Gods eniggeboren Zoon, onze Here, die ontvangen is van de Heilige Geest, geboren uit de maagd Maria! Laat u alstublieft door een dwaalleraar als prof. Berkhof niet van de wijs brengen. Komt men in Nederland nog wel op voor de waarheid? Als een synode een rapport de kerkelijke wereld inzendt dan zegt zo'n synode niet: we hebben onderzocht wat de bijbel antwoordt op de vraag: wat is de waarheid, neen, dan nemen ze een nieuw wijsgerig waarheidsbegrip zonder enige bijbelse fundering, en benaderen daarmee de Heilige Schrift. Aan prof. Berkhof wordt gevraagd te schrijven in een rubriek „met andere ogen” maar het blijkt al spoedig dat hij met dezelfde ogen naar de Schrift kijkt als de opstellers van het rapport. Als je verder de boeken leest van deze professor dan vraag je je af: welk gezag heeft de bijbel eigenlijk nog? Persoonlijk had ik het er ook erg moeilijk mee toen ik las: „Professor Berkhof zegt: 'Het is niet waar dat mensen voor eeuwig naar de hel gaan. Allen worden weer door God aangenomen.'” Als je dat leest dan past in deze gedachtengang niet een avondsmaalsleer, waarbij Christus' plaatsvervangend lijden en sterven en het daarin ondergaan van de eeuwige toorn van God centraal staat en wij bij de avondmaalsviering gedenken dat Christus gestorven is voor allen, die Hem van eeuwigheid gegeven waren en aan wie Hij Zijn heil wil schenken.

We zien met verlangen uit naar een gedegen studie van dit synodale rapport, liefst van iemand die met andere ogen er naar kijkt, en er anders in leest dan de deputaten, want onze gereformeerde of wilt u liever onze reformatische intuïtie staat tegenover dit rapport erg argwanend, om niet te zeggen: afwijzend. En de vraag zal moeten worden beantwoord: was het isolement van de gereformeerde Schriftbeschouwing een dwaling?

J. Van Harmelen

De confederatie voltooid

door Marcus Van Steen

(CANADIAN SCENE) — Op 31 maart 1949 werd Newfoundland de tiende provincie van Canada. Hoewel dit eiland het eerste gedeelte van Canada was dat door Europeanen werd bezocht, was het het laatste dat zich bij de Canadese Confederatie aansloot.

Het is bekend dat Newfoundland in Europa bekend was lang voordat Columbus de aandacht van Europa op de Nieuwe Wereld vestigde. Er zijn in Newfoundland overblijfselen gevonden van bezoekers uit Noorwegen, die dateren uit de 11e eeuw. Ook is het waarschijnlijk dat Baskische vissers gedurende de 13e en 14e eeuw het eiland hebben aangedaan. Maar de eerste gedocumenteerde ontdekking van Newfoundland vond plaats in 1497, toen Sebastian Cabot, als kapitein van een Engels schip dat door koning Henry VII uitgerust was, de kustlijn van het eiland in kaart bracht.

Na Cabot kwamen er ook Portugese, Spaanse en Franse vissers, aangelokt door de enorm grote scholen vis bij de Grand Banks, ten Z.O. van het eiland. Deze vissers gebruikten

de verschillende baaien en inhammen van Newfoundland om hun schepen en uitrusting te repareren en schoon te maken, en om de vis die zij mee naar huis namen te zouten en te drogen. Zij vestigden geen blijvende nederzettingen, maar hun aanwezigheid leeft voort in talloze plaatsnamen die duidelijk aangeven uit welke taalgroep ze afkomstig zijn.

In 1583 zette Sir Humphrey voet aan land in wat nu St. John's, de hoofdstad, is, en bevestigde opnieuw de aanspraken van Engeland op Newfoundland. Maar men deed de eerste jaren geen pogingen om het eiland te koloniseren, omdat men vond dat men door pioniers uit te zenden het moederland sommige van haar meest actieve en ondernemende inwoners zou ontnemen. Ook waren de mensen die daar altijd visten bang dat meer inwoners schade zouden berokkenen aan de visserij.

Tegen de 18e eeuw had Engeland zijn rechtsbevoegdheid over Newfoundland blijvend bevestigd, daarbij alleen bestreden door Frankrijk, terwijl Franse vissers hun vestigingen aan de kusten van

het eiland behielden voor hun visserij. In 1713 werden de Franse visrechten beperkt tot gedeelten langs de Noord-Oostelijke en de Westelijke kusten van het eiland. De verschillende problemen rond de zogenaamde „Franse kust” bleven bestaan tot 1904, toen Engeland het grootste deel van de Franse rechten opkocht.

De laatste veldslag op grondgebied van Newfoundland werd in 1763 geleverd, toen een Frans leger bij St. John's landde en poogde het eiland voor Frankrijk in te nemen. Het werd door Engelse soldaten verslagen en de aanspraken van Engeland op het eiland werden weer versterkt door het Verdrag van Parijs, waarbij Frankrijk heel Canada aan Engeland afstond. Dit verdrag gaf ook aan Newfoundland de rechtsbevoegdheid over Labrador, maar de grenzen van dat gebied werden pas in 1927 vast gelegd — in een overeenkomst waar Quebec het nog steeds niet mee eens is.

Newfoundland was vertegenwoordigd op de Conferentie van Quebec in 1864, waar de British North America Act werd opgesteld, waaronder Canada

Vervolg op pag. 12

PERSOVERZICHT

- Een nieuwe lente, maar helaas geen nieuw geluid; sinds verleden jaar zijn de prijzen in ons land met 12,2 procent gestegen, en de direktie van de Bank van Canada zei dat het voorlopig nog wel zo door zou blijven gaan. Premier Davis van Ontario vroeg om een vergadering van alle provinciale premiers om de noodtoestand te bespreken.

- Dertien april wordt een belangrijke dag. In Quebec gaat men dan naar de stembus. De vonken vliegen er daar al af. Trudeau en Ryan zijn twee handen op een buik, zegt Levesque, en Ryan zegt dat we met Levesque nooit verder zullen komen. Op die dag, 13 april, gaan ook de besprekingen tussen Ottawa en Alberta over het energie-beleid weer beginnen.

- Een rechter die op last van de regering eens een kijkje heeft genomen in de postbrieven rapporteerde dat er jaarlijks zo pakweg vier miljoen dollar schade ontstond door diefstal en behandeling van de post.

- De regering in Ottawa belooft 350 miljoen dollar steun aan economies getroffen gebieden. Laten het nou „toevallig” alle vier distrikten zijn met Liberale vertegenwoordigers in het parlement.

- Heren doktoren stonden op hun achterste benen omdat de Minister voor Volksgezondheid, Monique Bégin, erop gezinspeeld heeft een wetsontwerp te zullen indienen waarbij rekeningen die de verzekeringsuitkeringen te boven zouden gaan verboden zullen worden.

- Er zijn pogingen aangewend om de breuk in de N.D.P. te helen. Onze korrespondent in Ottawa berichtte dat premier Blakeney de partijleider heeft bezocht.

- In Ottawa vroeg het conservatieve lid van het parlement, Pat Carney, om een clause in de grondwet om de rechten van mannen te verzekeren. Jan en alleman wil zijn rechten in de grondwet zien uitgesproken. Wat we echt

nodig hebben is een clause over de rechten van linkshandige mensen met rode haren die hun schelding in het midden dragen.

- Ik zit een beetje omhoog met die beschuldigingen van de regering aan het adres van de oliemaatschappijen die zoals het onderzoek zou hebben uitgewezen ons voor miljoenen dollars zouden hebben afgezet. Diezelfde oliemaatschappijen besteden nu een half miljoen dollar aan advertenties waarin ze met de hand op hun hart hun onschuld betuigen. Wie moet je nou geloven?

- De vrouw-in-het-amt, de lizere dame van Engeland begint weerstand in haar eigen partij te ondervinden vanwege haar bezuinigings-politiek.

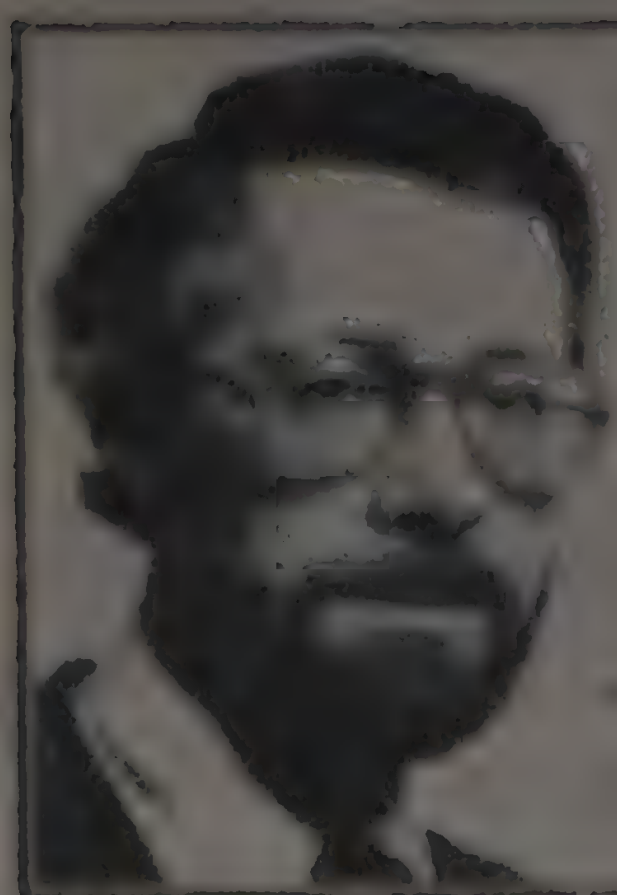
- En in Iran is die meneer Khomeini het gebekvecht van zijn politici zat. Hij heeft daar nu een probaat middel tegen uitgevonden: de heren mogen geen toespraken meer houden. „Bekken dicht”, zei de bejaarde en bebaarde Iraanse leider. 't Is nog niet zo'n gek idee.

- De volgelingen van de voormalige Pakistaanse leider Bhutto die voor dertien dagen 95 passagiers in een Pakistaans vliegtuig gevangen hielden hebben gewonnen. Pakistan gaf toe aan hun eisen. Laat nou een van de Amerikanen aan boord, een door de politie gezochte Canadees blijken te zijn. Zijn uitlevering werd aangevraagd.

- De Poolse vakvereniging heeft belangrijke concessies gewonnen. De Amerikaanse Minister van Buitenlandse Zaken waarschuwde Moskou tegen de gevolgen van interventie in Poolse aangelegenheden.

- En in Lansing, Mich., geraakten drie zusters zo in verrukking van een religieus T.V. programma dat ze pardoes in hun auto sprongen en splernak met veel getoeter door de stad heen reden. Dat moet me even een preek geweest zijn!

Carl D. Tuyt



Dag oude dag!

by Albert Van der Mey

Zijn deze jaren moeilijk? Deze vraag wordt nogal eens gesteld aan bejaarden. Als ik u zou vragen of het vandaag regent dan zou u met een ja of nee antwoorden. Als ik u vroeg of uw kind een jongen of een meisje was dan zou er niet de minste aarzeling in uw antwoord klinken.

Maar de vraag of de resterende dagen van ons leven als wij tegen de tachtig lopen, moeilijk zijn is een relatieve vraag, d.w.z. dat het antwoord van honderd dingen afhangt en dat u met die dingen rekening moet houden. Laat ik er enkele noemen.

Bent u gezond of ziek? Hebt

u dagelijks een kruis te dragen of schijnt de zon elke dag? Bent u financieel in een gezonde positie of hebt u daar zorgen over? Wordt u verblijd met de aanwezigheid van kinderen en kleinkinderen op uw oude dag of leeft u alleen en eenzaam?

Ik ken de mensen die deze vraag of die jaren moeilijk zijn wegzwaaien en zeggen dat er niets aan de hand is; ik ken ook een dame die elke dag zucht dat het zo moeilijk is en dat de hemel van koper is. Dus wordt er verschillend op deze vraag gereageerd.

Vandaar dat ik bij u terug kom met de vragen: Hebben wij

naar de ouderdom toegeleefd? Hebben wij een geest van dankbaarheid gekweekt? Zijn wij niet te veel bezig met onszelf?

Wij moeten leren om naar de ouderdom toe te leven, te genieten van het leven. Heb lief zo lang het mogelijk is. Sta elke dag op in de vreugde des Heren. Wij kunnen genoeg leren uit Mattheus 6 vers 25 tot en met 34 om te weten dat onze hemelse Vader voor ons zorgt.

Ik hoop elke twee weken een artikel te schrijven over het leren leven naar de ouderdom toe, maar ook over de

verantwoordelijkheid van de bejaarde zelf als volwaardig lid van de kerk van Christus. De onderwerpen waarover ik zal schrijven zijn: Gepensioneerd... en dan? Ouder worden in je eentje; Het bejaardentehuis; Je kunt je geld niet meenemen; En nu op reis; Op uw gezondheid; De diaconale taak ten behoeve van de bejaarden; De taak van de bejaarde in de kerk; en: Wat is oud-zijn?

Graag hoor ik van u of u suggesties heeft aangaande onderwerpen waarover u iets zou willen horen.

Confederatie

Vervolg van pag. 11

in het leven werd geroepen. Newfoundland weigerde echter zich aan te sluiten, uit vrees voor hoge belastingen en beperkingen op zijn bloeiende handel met West Indie. Newfoundland bleef een Britse kolonie met zelfbestuur tot 1932, toen een economische ineenstorting werd vermeden doordat Engeland opnieuw de controle over het eiland in handen nam, de uitstaande schulden betaalde en een commissie instelde die de kolonie zou beheren. Deze toestand duurde voort tot na de Tweede Wereldoorlog, toen een campagne geleid door Joseph Smallwood op aansluiting bij Canada begon aan te dringen.

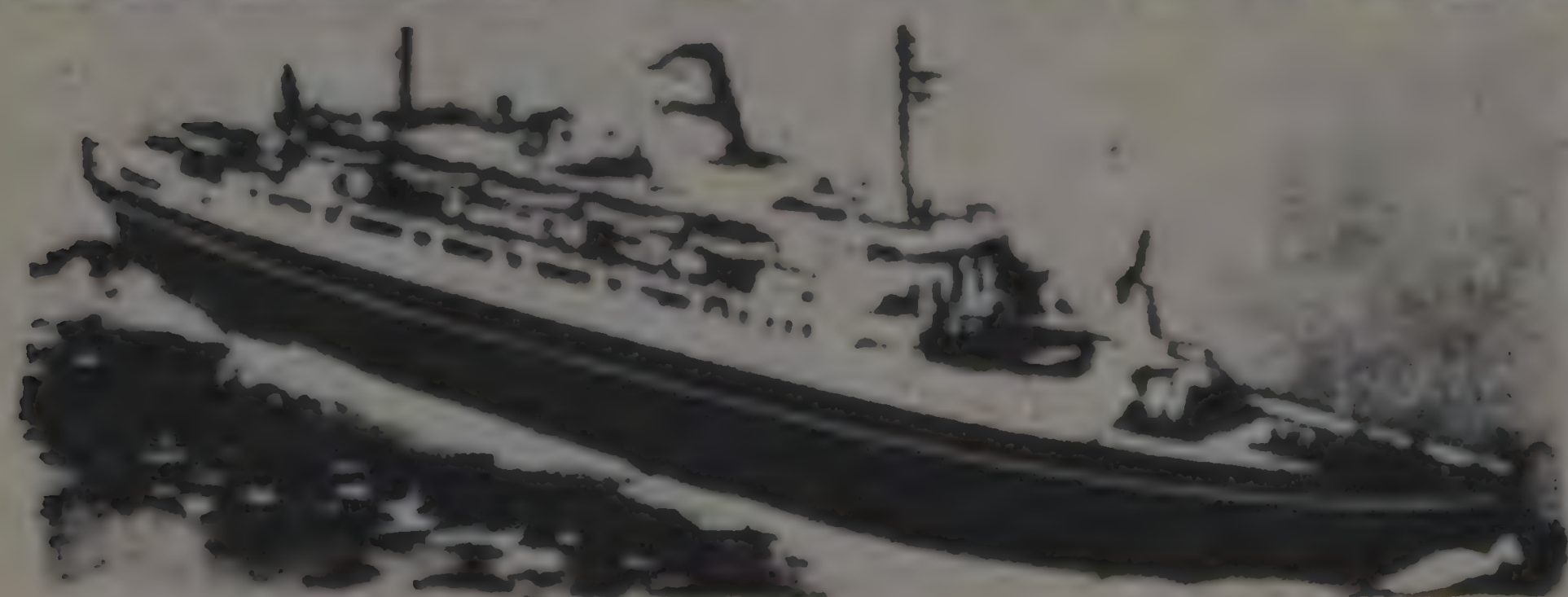
Men hield een referendum om te zien wat voor soort regering het volk wenste. In die tijd waren er altijd nog mensen die vonden dat Newfoundland aan Engeland verbonden moest blijven, maar het referendum

bood hun slechts twee keuzen: volledige onafhankelijkheid of aansluiting met Canada. De stemming viel met een kleine meerderheid uit ten gunste van Canada.

Op 31 maart 1949 kreeg Canada er dus een nieuwe provincie bij met een totale oppervlakte, Labrador meegerekend, van ongeveer 405.000 km² en een bevolking van 540.000. De voornaamste rijkdom van de nieuwe provincie is nog altijd de visserij, maar men heeft goede hoop dat een veelbelovende petroleum-vondst voor de kust van Newfoundland een grote industriële ontwikkeling ten gevolge zal hebben.

De Conference Board of Canada, een onafhankelijk onderzoek-instituut, voorspelt dat Newfoundland in 1981 van alle provincies de beste resultaten zal boeken, met een industriële groei van drie procent.

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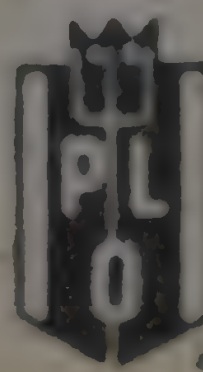
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Calvinist Contact

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ON L2R 4L3, (416) 882-8311

THANKS

DYKSTRA: A heartfelt thank you to all who showed so much love and compassion during the illness and passing away of our dear husband, father and pake, from Mrs. U. Dykstra, and family.
Clinton, ON

BIRTHS

HELLINGA: Roely and Jane are thankful to the Lord for the safe arrival of a son, who has been named **STEVEN MICHEAL**. He was born on February 20, 1981. He is a precious little brother for Lena. Steven is the 2nd grandchild for Mr. and Mrs. R. Hellinga of Willowdale and the 9th grandchild for Mr. and Mrs. J. Breukelaar of Brampton. Steven is also blessed with 8 great-grandparents.
16 Gleneaden Cr., Bramalea, ON L6S 2J7

JANSEN: We thank God for his gift, **LINDSEY ANNA**, born February 28, 1981. Tony and Harmina (Siebring), Sharlene, Anthony and Joel.
8694 Milton Dr., Surrey, BC V3S 5G8.

ROWAAN: We, Jim and Cathy (nee VanDalen) give thanks to God for the safe arrival of our first born, a daughter, **JENNIFER KATHARINE** on March 2, 1981. She is the 4th grandchild for both Mr. and Mrs. C. Rowaan, Smithville, ON, and Mr. and Mrs. P. Van Dalen, Grimsby, ON.
R.R.#2, Beamsville, ON L0R 1B0.

MARRIAGES

EERKES-MULDER: Mr. and Mrs. R. Eerkes and Mr. and Mrs. B. Mulder are pleased to announce the forthcoming marriage of their children, **ELAINE** and **BRIAN**. The ceremony will take place, the Lord willing, on March 28, 1981 at the Third Chr. Ref. Church of Edmonton, Rev. R. DeMoor officiating.
Future address: 11344 - 123 Street, Edmonton, AB

HARBERS-DE VRIES: We the children of **DORA HARBERS** and **ANDY DE VRIES**, are pleased to announce, that they will join their lives together in marriage, on April 4, 1981, at 3:00 p.m., in the Chr. Ref. Church, New Glasgow, NS. Rev. Harry Vriend of Truro officiating.

HARBERS-JONKMAN: Our joy will be more complete if you can share in the marriage of our parents, **NELLIE HARBERS** and **CLARENCE JONKMAN**, on Saturday, April 25, 1981, D.V., at 3 p.m. in the Christian Reformed Church, Trafalgar Rd., Georgetown, ON. Rev. J. de Jong officiating. We invite you to worship with us and witness their vows. If you are unable to attend we ask your presence in thought and prayer. Peter Jonkman, Bill Harbers, Ken Harbers, Harvey Jonkman, Brian Jonkman, Andrew Jonkman.
33 Marilyn Cres., Georgetown, ON L7G 1K3.

For
Wedding Photography
in the Hamilton area,
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MARRIAGES

VELLINGA-DE VRIES: Mr. and Mrs. John Vellinga and Mr. and Mrs. Jack de Vries are pleased to announce the forthcoming marriage of their children, **MARGARET** and **LEO**. This celebration of love will take place, D.V., on Friday, April 10, 1981 at 6 p.m. in the Chr. Ref. Church of Fruitland, ON. Rev. J. DeVries officiating. Future address: 772 Welland Ave., Fenwick, ON L0S 1C0.

ANNIVERSARIES

Opeinde (Sm.) Lethbridge
1951 April 5 1981
With joy and thanksgiving to our Lord, we wish to announce the 30th Wedding Anniversary of our parents,

DICK and ANN (Syke) BEINTEMA
(nee Nicolai)
It is our prayer that the Lord will continue to bless them and keep them in his care that they may enjoy many more years together.
Congratulations and love from your children and grandchildren:
John & Helen Bekkering; Rick, Carisa, Christopher — Coaldale
Jerry & Barb Vanderwal; Lisa — Coaldale
Evelyn — Calgary
Margaret — at home
Home address: 131 - 17St. N., Lethbridge, AB T1J 3C6

1956 March 23 1981
With joy and thankfulness in God we would like to announce the 25th Wedding Anniversary of our parents and grandparents,

JOYCE and BERT BOSMAN
(nee Verburg)
Albert & Lorelei Bosman; Jesse — Loon Lake
Ron Bosman — Saskatoon
Rene Bosman — Saskatoon

1956 April 6 1981
We give praise and thanks to God to be able to celebrate the 25th Wedding Anniversary of our parents,

ABRAHAM and INA DEN OUDEN
(nee Wikkering)
Love and congratulations from your children:
John & Ella
Eric & Toni
John & Teresa
Gerald
Brenda
Open house on April 11, 1981 at 2:00 - 4:30 p.m. Ebenezer Chr. Ref. Church, (Fellowship hall), Trenton, ON.
Home address: 1 Coulter Cres., Trenton, ON K8V 3E9

1956 March 24 1981
We give praise and thanks to God for giving us our parents and being able to celebrate with them;

HARRY and ANN HARBERS
(nee Evers)
on March 24, 1981, their 25th Wedding Anniversary.
With lots of love from your children:
Shirley & Harry Harbers Jr. — Ottawa, ON

Buitenpost, Fr. Everson, WA
1941 April 10 1981
The Lord willing, we hope to celebrate with our parents and grandparents,

THEODORE and FROUKJE ROORDA
(nee Koolstra)

their 40th Wedding Anniversary. May God continue to bless and keep them through the years to come.
Congratulations and love from their children:
Ted & Bessie Reitsema — Matsqui, BC
Paul & Cheryl Roorda — Lynden, WA
Mike & Lyn Roorda — Everson, WA
John Roorda — Sumas, WA
Larry & Jane Roorda — Everson, WA
and 16 grandchildren
Home address: 2344 Stickney Island Rd., Everson, WA, U.S.A. 98247.

ANNIVERSARIES

1941 April 15, 20 1981
"The Lord will watch over your coming and going both now and for evermore" (Psalm 121:8).
This text is the promise out of which we may announce and thankfully remember the 40th Wedding Anniversary of our parents,

LUBBERTUS (Bert) and GERALDINE SELLES
(nee Akkerman)

and the 40th Anniversary of dad's ordination as minister of the Gospel.

Marian & Stuart Williams; Jennifer, Jonathon, Heather — St. Albert, AB
Bert — at home with the Lord
Rein & Jackie Selles — St. Albert, AB
Johanna — Leiden, The Netherlands,
Geraldine & Peter Ysselstein — Guelph, ON
John — Waterloo, ON
Otto — Hamilton, ON
40 Buckingham Dr., Hamilton, ON L9C 2G5

1921 1981
Bergum, Edmonton
Friesland, Alberta
Rev. Helder's wedding text 60 years ago was: "As for me and my house, we will serve the Lord" (Joshua 24:15b), and great has been and will continue to be forever, his faithfulness and steadfast love for us. We are happy to announce the Diamond Wedding Anniversary of our parents, grandparents and great-grandparents,

RIENK (Ralph) and ANNA NICOLAI
(nee Benedictus)
on May 7, 1981. We thank the Lord and our parents for their many years of hard work and self-sacrificing love for us, their children:
Gordon & Jennie Nicolai — Edmonton, AB
Walter & Jean Nicolai — Edmonton, AB
Jennie & Clarence Visser — Edmonton, AB
Jessie & Guy Van Tienhoven — Surrey, BC
Alice & Jack Hielema — Calgary, AB
Mary & Dan Vriend — Edmonton, AB
Peter & Benna Nicolai — Rexdale, ON
29 grandchildren and 9 great-grandchildren
A family reunion will be held May 8, 1981 in Edmonton.
Home address: 11309 — 90 St., Edmonton, AB

1946 April 4 1981
"Soli Deo Gloria"
ANDREW and JANE POST
with their children and grandchildren thank the Lord for keeping them during their 35 years of marriage. Open house, D.V., April 4, 2 - 4 p.m., Chr. Ref. Church, Coldwater St., Orillia, ON. Best wishes only, please.
Home address: R.R. #5, Orillia, ON L3V 6H5

1956 April 11 1981
Hillegom Mississauga
With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,
WIETSE (Bill) and JANNY (Jean) WILBRINK
(nee Rikkers)
We pray that the Lord will bless and continue to keep them in his care.
Love from their children:
Rob & Jayne (engaged)
Evelyn & Danny (engaged)
Ronald
Jerrold
Open house to be held April 11, at Gordon Wragg Student Centre, North entrance, Humber College, Humber College Blvd., west of Hwy. 27, Rexdale, ON, from 7:30 - 9 p.m.
Home address: 3493 Credit Woodlands, Mississauga, ON L5C 2K5.

1956 April 11 1981
Hillegom Mississauga
With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

WIETSE (Bill) and JANNY (Jean) WILBRINK
(nee Rikkers)
We pray that the Lord will bless and continue to keep them in his care.
Love from their children:
Rob & Jayne (engaged)
Evelyn & Danny (engaged)
Ronald
Jerrold
Open house to be held April 11, at Gordon Wragg Student Centre, North entrance, Humber College, Humber College Blvd., west of Hwy. 27, Rexdale, ON, from 7:30 - 9 p.m.
Home address: 3493 Credit Woodlands, Mississauga, ON L5C 2K5.

ANNIVERSARIES

Enschede Brampton
1936 1981
On March 26, 1981, we celebrated the 45th Wedding Anniversary of our dear parents and grandparents,

RUDOLF and GRACE HUNNENSEN
(nee Slomp)

Psalm 75:1
Love and congratulations from your children:
Jane & Art Warnaar — Barrie, ON
John & Hennie Hunnensen — Guelph, ON
Andrew & Lia Hunnensen — Norval, ON
Bettie & Ed Schipper — Georgetown, ON
Trudy & Martin Adema — Guelph, ON
Bert & Alice Hunnensen — Rexdale, ON
Mike & Janet Hunnensen — Cambridge, ON
Alisa & John Groenewegen — Annapolis, VA
Charles & Janice Hunnensen — Vancouver, BC
and 23 grandchildren
Home address: Trinity Tower #417, R.R.#10, Brampton, ON

1951 March 28 1981
We give praise and thanks to God to be able to celebrate the 30th Wedding Anniversary of our parents,

GEURT and KIKI SMINK
May the Lord continue to bless you in the years ahead.
With much love from your children and grandchildren,
John & Hilda; Daryl, Melissa
Hilma
Jackie & Sid
Carolyn & Bill (engaged)
Christine
198 Terrace Dr., Hamilton, ON

1951 March 22 1981
Bottrel Calgary
With thankfulness to the Lord, we wish to announce the 30th Wedding Anniversary of our parents and grandparents,

PHILIP and LEE VANDERVEEN
(nee Scholing)

It is our prayer that the Lord may continue to bless them and keep them in his care and that they may enjoy many more years together. With love and congratulations from their children and grandchildren,
Henry & Gerrie Vanderveen; Philip, Cynthia, Trevor, Tamara
Andy & Veronica Vanderveen; Jason, Julie, Aaron
Phil & Linda Vanderveen; Laura, Tanya, Clinton
Don & Alice Brown; Nathan
Ron & Linda Dees; Adam, Christina
Ron Vanderveen
Len Vanderveen
Home address: S.S. 3, Box 38, Site 2, Calgary, AB T3C 3N9

1931 April 15 1981
We are grateful to the Lord that we may celebrate with our parents, grandparents and great-grandparents,

NICOLAAS ARIE and LEUNTJE VAN HEYST
(nee Dieleman)

the occasion of their 50th Wedding Anniversary. We all hope that the Lord may continue to bless and keep them in his care in the time to come.
Their thankful children:
Karl & Joan Van Heyst — Winnipeg, MB
Don & Jeannette Van Heyst — Forest, MB
Peter & Leona Van Heyst — Barwick, ON
Sarina & John Smid — Delta, BC
Nelly & Ray Anema — Oakbank, MB
Wilma & Arend Wielinga — Emo, ON
Ade & Pat Van Heyst — Salt Lake City, UT
39 grandchildren, 6 great-grandchildren
Home address: 334 Henderson Hwy., Winnipeg, MB R2L 1M6

OBITUARIES

On March 2, 1981, at her home, our Covenant God took to heaven a beloved wife, mother, grandmother (Ame), and great-grandmother,

JANNIGJEN (Janet) BAKKER
(nee Sikkes)
She was born June 3, 1899, in Hindeloopen, The Netherlands. For fifty-six years she was the beloved and faithful marriage partner of Douwe (Donald) Bakker.
Her children are:
Tryn & Abe Bakker — Hillier, ON
Shirley & Gosse Boschma — Picton, ON
Nick & Doreen Bakker — Bowmanville, ON
Barney Bakker — Picton, ON
James & Saddle Bakker — Picton, ON
She also leaves 14 grandchildren and 2 great-grandchildren.
Dirkje Holtrop — Wieringh
Jochum Sikkes — Bolsward
Eeltje Sikkes — Hindeloopen
are the surviving brothers and sister.

Rev. Jake Kuipers officiated at the funeral service held March 5, 1981 at the Bethany Chr. Ref. Church of Bloomfield, ON.

"De geunst fan 'e Heere duorret ivich foar dy't Him freezje, en syn gerjochtichheid foar har bernsbarn, foar har dy't it ferbun yn eare halde, oar syn oarders tinke en dy neikomme" (Psalm 103:17 & 18)
Home address: Bayview Farms, R.R.#2, Picton, ON

"For we know that when this tent we live in now is taken down — when we die and leave these bodies, we will have wonderful new bodies in heaven, homes that will be ours forevermore, made for us by God himself, and not by human hands" (2 Cor. 5:1).

On March 3, 1981, the Lord in His infinite wisdom, took unto Himself His child, our dear father, grandfather, and great-grandfather,

JOHN BIEL
at the age of nearly 82 years. His dear wife Aaltje Biel-Kiers, predeceased him by almost 7 years.
Beloved father of:
Tiemy & Jacob Den Otter — R.R.#2, Alma, ON
Roely & Peter Hofman — R.R.#2, Ingersoll, ON
Carl & Grace Biel — 69 Cedar St., Guelph, ON
Rudy & Hennie Biel — R.R.#2 Alma, ON

Alice & Hank Wimmenhove — Box 265 Drayton, ON
18 grandchildren and 6 great-grandchildren.
Funeral service was held March 5, 1981, from the Chr. Ref. Church, Drayton, ON. Rev. W. Veenstra of Ingersoll officiated.

In his infinite wisdom, the Lord took unto himself through a tragic fire on March 8, 1981, his child, our son, brother, brother-in-law, grandson, cousin, nephew, at the age of 18 years.

THOMAS DRAAISTRA
"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).
Son of Geert & Hinke Draaistra
Grandson of Thomas and Renske Draaistra (nee Joekma)
Grandson of Hans Draaistra (deceased), Marie Draaistra (nee Bosma)
Brother and brother-in-law of, Hans Draaistra
Rene Louter (nee Draaistra)
Henry Louter
Mary Draaistra
Tammy Draaistra
Trevor Sienstra (fiance)
Cindy Draaistra
Henny Draaistra
William Draaistra
and uncles, aunts, cousins and nieces
Grimsby, ON

Classified Advertising

OBITUARIES

On Sunday morning, March 8, 1981, the Lord took unto himself, through a tragic fire, our beloved brother, sister-in-law and their 2 sons,

THOMAS DRAAISTRA — age 44

GRACE DRAAISTRA

(nee Uitbeijerse) — age 42

THOMAS DRAAISTRA — age 10

BRIAN DRAAISTRA — age 7

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you" (John 14:1 & 2).

Geert Draaistra, brother of Thomas Hinke Draaistra, sister-in-law Thomas Draaistra, uncle Renske Draaistra (nee Joekema), aunt

and cousins, nephews and nieces May the Lord comfort Wendy and Cathy, the two surviving daughters and sisters. Grimsby, ON

"Charm is deceitful and beauty is vain, but a woman who fears the Lord is to be praised" (Proverbs 31:30).

The Lord took home his child on Monday, March 9, 1981 at the age of 48. Our loving, caring wife, mother and grandmother,

EVELYN DIJKEMA

(nee de Schifffart)

Klaas S. Dijkema

Richard & Ineke Dijkema; Erica — Brockville

Gerald & Lisa Dijkema — Addison

Clarence

Sidney

Elske

Catherina

Home address: Addison, ON K0E 1A0

"De Heer is mijn herder" (Psalm 23). Diep bedroefd maar dankbaar voor alle liefde, zorg en begrip die wij van hem mochten ontvangen, geven wij kennis, dat onverwacht van ons is heengegaan, mijn lieve man, onze zorgzame vader en opa

JOHAN BEREND VEURTJES

op de leeftijd van 74 jaar.

J. Veurtjes-De Kleer — Apeldoorn, Nederland

Herman & Shirley; Veronica, Johan — Toronto, Canada

Piet & Dieuwie; John, Peter, Robert — Ottawa, Canada

13 februari 1981

Verpleeghuis 'Casa Bonita.' Correspondentie adres: Kamerlingh Onnesstraat 57, 8162 HR Apeldoorn, Nederland.

De rouwdienst heeft plaats genomen woensdag, 18 februari in het gebouw 'Antenna' bij de Gereformeerde Kerk te Epe.

Mr. & Mrs. H. Veurtjes,

9 Van Camp Place, Weston, ON M9R 2N2

On March 16, 1981, after a lengthy illness, the Lord took home, our beloved father, grandfather and great-grandfather,

JAN LENOS

In his 89th year.

"Safely in Jesus' arms; Safely in Jesus he rests."

His children:

Mr. & Mrs. R. v.d. Meulen — Tijnje, (Fr.) Neth.

Mrs. R. Lenos — San Marcos, CA

Mr. & Mrs. F. Koen — Andijk, Neth.

Mrs. N. Lenos — Nelson, BC

Mr. & Mrs. W. Devries — Jarvis, ON

Mr. & Mrs. P. Vandermeer — Jarvis, ON

Mr. & Mrs. W. Clossen — Caledonia, ON

Mr. & Mrs. T. Deboer — Hagersville, ON

Mr. & Mrs. N. Lenos — Waterford, ON

Mr. & Mrs. R. Lenos — Jarvis, ON

48 grandchildren and 60 great-grandchildren

Correspondence address: Mr. N. Lenos, R.R.#5, Waterford, ON, Canada

OBITUARIES

On Monday, March 9, 1981, the Lord in his mysterious wisdom took unto himself our dear daughter, sister, sister-in-law and aunt,

EVELYN DIJKEMA

"And we know that God causes all things to work together for good to those who love God, to those who are called according to his purpose" (Romans 8:28).

Parents:

Mr. & Mrs. G. De Schifffart — 80 Centre St., Brockville, ON K6V 5S6

Brothers and sisters:

Sid & Mary De Schifffart

Hinke & Dave Weima

Wilma & Martin Van den Berg

Nieces and nephews

"Veilig in Jezus armen, veilig aan Jezus hart."

De Here heeft plotseling tot zich genomen onze lieve schoondochter and schoonzuster,

EVELIJN DIJKEMA

Mevr. E.C. Dijkema-Riepma & Jantje Dijkema — Oppenheimstr. 68a, Groningen

Ina Knottnerus — Haren

Hanny Dijkema-Jansen — Emmeloord

Albartus & Plony Dijkema — Groningen

Simon & Boukje Dijkema — Beamsville, ON

Martje & Fred Bouwers — Coaldale, AB

Nephews en nieces

Rouwdienst vond plaats in Athens, ON Chr. Ref. Church op donderdag 12 maart 1981.

On Sunday, February 22, 1981, it pleased the Lord to take to himself,

KRISTY JOAN

infant daughter of Ray and Ada Anema, at the tender age of 8 months. She will be sadly missed by Mrs. G. Fernhout, grandmother

Aunts and uncles:

Henk & Joan & family — Edmonton

George & Toni & family — Edmonton

Bill & Dorothy & family — Edmonton

John & Corinne — Edmonton

Tom — Dordt College

Psalm 23 is our hope and prayer.

The funeral service took place on Thursday, February 26, 1981 in the Houston Chr. Ref. Church, BC. Rev. H. Harnden officiating.

On Friday, February 27, 1981, the Lord took to himself, our dear friend,

JOANNE VANDERVELDEN

of Abbotsford, BC.

Will will miss her for her cheerful Christian friendship and readiness to help others. She was a sensitive teacher who taught our children that Jesus died for them. To know she is now with him in heaven is our comfort. We pray that God will keep our friend Peter and his children in the shadow of the Almighty.

Peter & Jenny Van Egmond — Toronto

Harry & Joan Mennega — Peterborough

former ministers of Abbotsford 1 & 11



O'Brien-Steele Funeral Home

30 MOIRA ST. W.

BELLEVILLE, ONTARIO

K8P 1S2

Christian Funeral Director -

OBITUARIES

On February 28, 1981, the Lord in his mercy, called home at the age of 54, our beloved husband, father and brother-in-law,

TEUNIS CAREL VANDERLINDEN

He will be missed by us all.

Els VanderLinden-Bolwyn — Kingston, ON

Koos & Rita; Amy — Aurora, ON

Marian — Toronto, ON

Elsje — Mississauga, ON

Carl — Kingston, ON

Dominique — Kingston, ON

Christha Bolwyn — Mississauga, ON

Home address: Kingston Mills Rd., R.R.#6, Kingston, ON

TEACHERS

Ontario

ALLISTON: Alliston Interdenominational Christian School Society intends to open September, 1981, D.V. Teacher applications are invited for grades **Kindergarten to 8**. Multiple grade classroom experience an asset. Please forward resume to: A.I.C.S.S., Box 1122, Alliston, ON L0M 1A0.

ATHENS: Athens Christian School located in a scenic area of the province, requires a **teaching principal** for the upper grades and also a teacher for the **primary grades**. Beginning September 1981. Pleasant surroundings and low pupil-teacher ratio. Please send applications and resumes to: Martin Vander Kloet, Ed. Com., R.R.#4, Athens, ON K0E 1B0.

AYLMER: Immanuel Chr. School, Aylmer, ON requires a teacher for **remedial-mornings** and a teacher for **principal's relief-afternoons**. These positions can be half time or combined as full-time. Write: Mr. R. Poortinga, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6, or phone: (519) 773-8543.

BELLEVILLE: Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, P. Van Huizen, 289 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music**, with possible opening in **Business, French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

BRANTFORD: Brantford Christian School invites applications for the position of **Kindergarten teacher**. 3 full days per week, Monday, Wednesday, Friday, experience an asset. Please forward inquiries and resume to: Mr. Chris VanderVeen, Principal, B.C.S., 7 Calvin St. Brantford, ON N3S 3E4. Phone: (519) 752-0433 (school).

BURLINGTON: The Education Committee of Trinity Christian School invites applications for possible openings in the following: **Kindergarten**, part-time grade 6, and teachers for the **Primary and Intermediate** levels. Please forward inquiries and resume to: Trinity Christian School, c/o Mrs. Ann Dirkse, 650 Walker's Line, Burlington, ON L2N 2E7.

CHATHAM: The Chatham, ON, Calvin Christian School needs the services of a **grade 7 teacher**, beginning September 1981. This position includes the teaching of **language arts** subjects to **grade 8**. Please send applications to: Mr. John Postma, Principal, 72 Tessiman Ave., Chatham, ON N7M 4G5. Phone: (519) 352-4980 (school) or (519) 352-7427 (res.)

TEACHERS

CHATHAM: Chatham District Christian Secondary School invites applications and inquiries for a **math/PE** position, a possible **history/Bible** position, and a part-time **art position** for 1981-82. Please contact: Henry Kooy, Principal, 90 Park Ave. E., Chatham, ON N7M 3V4. Phone: (519) 352-4591 (school) or (519) 354-9528 (home).

CLINTON: The Clinton and District Christian School needs a **teacher for the primary grades**, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

CORNWALL: Christian Education Society of Cornwall and area has hired a principal and is now looking for a **primary teacher, 1-3**, preferably with experience. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

COTTAM: Principal required for a rapidly growing interdenominational Christian school for the 1981-82 school year. Send inquiries to: William Hordyk, Principal, Emmanuel Christian Academy, Box 220, Cottam, ON N0R 1B0. Phone: (519) 839-4874.

TEACHERS

DRAYTON: Drayton Calvin Christian School invites applications for the following positions beginning in September 1981. **Teaching Principal** for combination grades 7 and 8 (attractive house also available adjacent to the school. A full-time teacher for combination **grades 5 and 6**. A teacher for a newly established **kindergarten class**. This position is for 3 days per week with a possibility of other teaching duties. For applications and/or information please contact: Miss Annette Van Houten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

GEORGETOWN: Georgetown District Christian School invites applications of teachers for vacancies on the **junior level**. Please forward inquiries and resume to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (home).

KINGSTON: The Kingston Christian School invites applications for a **Grade 1 teacher** (full-time), and 1 or 2 part-time teacher(s) for **junior and intermediate grades in science, math, French, and art**. Experience preferred. Applications to the Principal, Kingston Christian School, 88 Wright Crescent, Kingston, ON K7L 4T9.

John Knox Memorial Christian School

in Fruitland

requires the following personnel.

1. A teacher for a possible opening in a **combined grade 2 and 3** class.
2. A half-time teacher for our **remedial programme**.
3. A teacher for a **Kindergarten** awaiting membership approval.

Interested parties may also apply for a **combined remedial/Kindergarten** position.

Letters of inquiry and applications may be made to:

Wm. Slofstra, Principal,

John Knox Memorial Christian School,

Box 27, Fruitland, ON L0R 1L0

School Phone: 643-2460 — Home phone: 945-2657

We at

—Smithville District Christian High School—

are in need of full time **MATH** and **SCIENCE** teachers for the school year 1981-1982.

Positions will also be open in

MUSIC, BASIC EDUCATION and BUSINESS EDUCATION.

SDCH operates under the HDCH school board.

Please direct inquiries and send all applications to:

Mr. M.B. Strooboscher, Principal,

Smithville District Christian High School,

Box 310, Smithville, ON L0R 2A0

Phone: 957-3255 or 957-3431

The Ontario Alliance of Christian Schools

informs all Christian School Boards and all new applicants for teaching positions that: it is a standing policy of Christian Schools International that,

...**"teachers in training or unemployed teachers will not be offered positions prior to April 1."**

Nova Scotia

KINGS COUNTY CHRISTIAN SCHOOL

Cambridge Station, NS

requires a

Teaching Principal

and

3 teachers

to fill vacancies for the 1981-1982 school year. The school consists of grades primary to 9, with an enrolment of approximately 100 students, divided over 5 classrooms. Please forward resume to:

Mr. Frank Brink, Chairman of the Ed. Com.

c/o Kings County Christian School Society

P.O. Box 161, Kentville, NS B4N 3W4 or phone:

Mr. Brink at 902-538-9979.

If no answer, try Mrs. Grace Vander Ploeg, secretary of the Ed. Com. at 902-582-7347.

Classified Advertising

TEACHERS

LONDON: You are invited to submit applications including resume and academic record for the following teaching position(s) for the 1981-1982 school year: **PE/Bible/French/business** (female preferred). Please submit your application to: W. Drost, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

LUCKNOW: The Lucknow District Christian School requires a teaching principal for the senior grades beginning school year 1981-82. We will also consider a senior teacher with partial administrative duties. Please address inquiries or applications to: Mrs. B. Broer, Sec., Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the primary and senior grades. For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school); (705) 737-0957 (home).

ORANGEVILLE: The Orangeville Interdenominational Chr. School invites applications for a part-time teacher in the primary grades (1-4). This position would be afternoons (35%), working along with the master teacher (65%). Could include principal relief. Applications can also be sent for a possible junior opening. Send applications to: Mr. R. Duggan, Principal, 298 Broadway West, Orangeville, ON L9W 1L3. Phone: 519-941-3381 (school) or 519-941-6777 (home).

OTTAWA: The Ottawa Christian School Association invites applications from experienced teachers for a likely opening at the grade 1-2 level for the school year 1981-82. Please forward inquiries and resume to: H. Huyer, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

STRATFORD: The Stratford and District Christian School needs 2 teachers, 1 kindergarten plus relief (7, 8) and 1 teacher in the primary division. Please send resume and inquiries to: A.J. Vanderstoel, Box 276, Stratford, ON N5A 6T1. Phone: (519) 271-7292 (school); (519) 655-2967 (home).

STRATHROY: John Calvin Christian School, Strathroy, Ontario has a possible teaching position at the primary level and requires a remedial teacher (60% - each morning) for the school year 1981-82. There is a possibility that the remedial time (60%) will be combined with the principal's relief position (40%) for a full time position. Please send letters of application to Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

THUNDER BAY: Thunder Bay Christian School invites applications for the position of kindergarten teacher, combined with secretarial duties or remedial teaching. Also possible openings in the primary and intermediate grades. Please address resume or inquiries to: Mr. C.J. Grootenboer, Sec., R.P. #1, Muriilo, ON P0T 2G0. Phone: (807) 935-2778 (home).

TORONTO: Toronto Central Christian School invites applications for teachers, grades 1 through 8. Please direct inquiries and applications to: Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone: (416) 968-2036.

TEACHERS

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching grade 7 and 8 students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school); (416) 636-3133 (home).

WOODSTOCK: Required for September 1980, a teacher for grade 5. Ability to teach French an asset. Please forward resume or inquiries to: R. Vander Ploeg, Principal, John Knox Christian School, Juliana Dr., Woodstock, ON N4S 7W3. Telephone: (519) 539-1492 (school).

BURNABY: John Knox Christian School, Burnaby Campus, will have a full-time position including special education for the 1981/82 school year. Interested persons are invited to forward their complete resume and application forms to: Ben Hendricks, Principal, John Knox Christian School, Burnaby Campus, 8260 — 13th Ave., Burnaby, BC V3N 2G5.

TEACHERS

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the following areas: **Intermediate Division** (ability to teach French an asset) and **Primary Division**. Direct all inquiries to Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school).

New York

NEW YORK: East Palmyra Chr. School has possible openings in grades 1 and 2 and 5 and 6, send applications and letter of resume to: Jerry Tuning, Principal, East Palmyra Chr. School, P.O. 31, East Palmyra, New York 14444. Phone: 315-597-4400.

British Columbia

DUNCAN: Duncan Christian School invites applications for a junior secondary social studies/science or English/science teaching position for the 1981-82 school year. Inquiries are also invited for a possible special education position at the elementary level. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9. Phone: (604) 746-5341.

Alberta

The Calgary Christian School invites applications for the following positions for 1981 - 1982

- Senior high school vice-principal (with teaching duties)
- Senior high French
- Librarian — Kindergarten to 12

Please inquire or apply to:

Ulrich Haasdyk, Principal, Calgary Christian School
2839 — 49 St. S.W., Calgary, AB T3E 3X9
Phone: (403) 242-2838.

Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in kindergarten, elementary, intermediate, junior and senior high classroom positions. These include openings in **music/fine arts, remediation, physical education, and secondary social studies, counselling, business education, mathematics, and English.**

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

Lee Hollaar, Principal
14304 — 109 Ave., Edmonton, Alberta T5N 1H6
Telephone: (403) 454-0791

Immanuel Christian School

serving a large Christian community in southern Alberta, is now accepting applications for teaching positions in the following areas:

ELEMENTARY — GRADES 2, 3, AND 6
JUNIOR/SENIOR HIGH — HOME ECONOMICS, ENGLISH/SOCIAL

For more information please forward all correspondence to

Mr. H. Konynenbelt, Principal,
802 6th Ave. N., Lethbridge, AB T1H 0S1
Phone: (403) 329-1750

Rocky Mountain House Christian School

situated near the beautiful Rocky Mountains is inviting applications for possible openings in the elementary grades.

Send applications or inquiries to:

Mr. P. Valkenier, Principal,
P.O. Box 669, Rocky Mountain House, AB T0M 1T0
Phone: (403) 845-3516

TEACHERS

The Houston Christian School Society

invites application for the following teaching position for '81-82

Due to possible expansion a **grade 5 through 9 science-social** teacher will be needed. The Houston Christian School is located in the beautiful Bulkley Valley in central B.C. Contact the Principal,
H. Vandermeer, Box 237, Houston B.C., V0J 1Z0
Phone: (604) 845-7736 (school)

RICHMOND CHRISTIAN SCHOOL

has positions open for the 1981/82 school year:

1. Teacher for **Grades 5 and 6,**
2. Teacher for **French for Grades 4, 5, 6 & 7,**
3. Part-time teacher for **Grades 6 and 7,**

or any combination of the above. Interested persons should send their resume of experience and qualifications plus an educational and life-faith statement as to how you understand and convey these principles to:

Richmond Christian Elementary School,
8180 No. 2 Road, Richmond, BC V7C 3M3
Attention: Mr. I. Codling

For more information regarding the above positions, telephone the school at: (604) 277-4714 or contact Mr. Nick Loenen, president of the Board at: (604) 274-3868.

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1981/82 in any of the major areas of study, but especially in:

- | | |
|----------------------|-------------------------|
| ◀ Bible | ◀ English |
| ◀ Social Studies | (1 definite opening) |
| (1 definite opening) | ◀ French |
| ◀ Business Education | ◀ Math / Science |
| (1 definite opening) | or combinations thereof |

in some of these subject areas, leadership with over-all program development could be offered. Also, as of March 12 new **special education position** open to teach learning disabled adolescents and supervise on-the-job experience.

Located in the greater Vancouver regional district with an out-standing range of educational, cultural and recreational opportunities. Please send resume and references with application to:

15353-92nd Avenue, Surrey, BC V3R 1C3
For further information contact: **F. Herfst, principal,**
(604) 581-1033 (office) or (604) 524-6753 (home)

The Vancouver Christian Secondary School

is a young, rapidly growing Interdenominational Highschool.

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 11, expects about 150 students in September 1981, and will add grade 12, the Lord willing. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the school year 81-82, the school will need the following:

Principal: The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

Staff: Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E., and Business Education** courses. Enquiries should be directed to the principal:

Mr. Conrad VanderKamp,
Vancouver Christian Secondary School,
3496 Haida Dr., Vancouver, BC V5M 3Z4.
Phone: (604) 430-3062 (school).

The Elementary Division

of the
Vancouver Christian School,

5621 Killarney St., Vancouver, BC V5R 3W4, invites teacher applications for openings in grade 3/4 combined and grade 8. Please send your application and resume to the principal:

Mr. Frank DeVries.

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, B.C., invites applications for the position of principal for the 1981-82 school year.

Applications are also invited for teachers for the 1981-82 school year, with qualifications in the following areas:

- | | |
|--------------------|------------------|
| ■ Math and Science | ■ English |
| ■ Social studies | ■ French |
| ■ Counseling | ■ Home economics |

■ Business Education

Send applications to:

George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
(604) 846-5386 (home)

Classified Advertising

HELP WANTED

WANTED: Reliable young man to help with beekeeping operation during the months of June to September inclusive. Write to De Jong's Honey Farm, Box 1956, Brooks, AB or phone: 403-362-5416.

HELP WANTED

Furniture store located in Stratford area needs sincere Christian couple to manage the business. Monthly salary plus attractive commission. Possible opportunity to purchase the business. Letters to Box #4581, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

HELP WANTED

Wanted by April, dependable young married couple. Must have experience with dairy cows. Field irrigation, and machinery. Good home provided, close to Chr. Ref. Church and school route. Send information and references to Wm. Vander Flier, Box 125, Iron Springs, AB T0K 1G0. Phone: (403) 738-4436.

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, \$1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

CRWRC urgently needs NURSES

to consider serving in Sierra Leone. B.S.N. is preferred, but equivalent experience will be considered. Six-year commitment is essential. Please call us if you know of any qualified person who might be willing to serve.

(616) 241-1691, ext. 193

Talitha Christian Girl's Home requires

HOUSE PARENTS

to love, correct, guide and uphold six troubled, teenaged girls. Starting August 1, 1981 (preferably). Current detailed program and procedures are available for new house parents. Basic qualifications: Maturity, authority, a strong commitment to help lead girls in a Christian way. If the Lord moves you to set aside at least one year for this important work, contact:

George Struyk,
Box 2112, Cochrane, ON P0L 1V0.
Tel: 705-272-5672

HELP WANTED

MARRIED PERSON OR SINGLE PERSON willing to live on own for dairy and feed lot in Southern Alberta. This position will be open on May 1, 1981. Applicants must be experienced with livestock and hay and forage equipment. References are required. Apply to: Schuld Farms, Box 182, Iron Springs, AB T0K 1G0. Phone: (403) 738-4439.

WANTED: Single man on large irrigation farm in southern Alberta, room and board supplied, private living quarters. High wages for the right person. Phone: (403) 345-3156 or write Box 1314, Coaldale, AB.

EMPLOY. WANTED

MARRIED CHRISTIAN COUPLE will take care of elderly person(s) in exchange for living quarters and other expenses. Available immediately. Preferably in southern Ontario. Please reply to Box #4603, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

RELIABLE and ambitious young farmer is looking for work on dairy farm or likes to rent with option to buy. References available. Contact: 519-833-2160.

YOUNG MAN of 22 years, living in Holland, wishes to immigrate to Canada. He has farming experience and seeks sponsorship from a farmer. Please write to Box #4602, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3, for more information or call 416-386-0018.

DIESEL MECHANIC/WELDER is looking for a job as a journeyman/mechanic in Alberta or B.C. Has experience in heavy-duty equipment as well as industrial engine. For more information call: 1-416-820-8651.

PERSONAL

Professional Chr. Ref. lady in Ontario, who enjoys travelling and outdoors, would like to correspond and/or meet a sincere Christian gentleman. Non-smoker, age 55-65. Letters in Dutch or English with recent photograph will remain confidential and may be sent to: Box #4601, Calvinist Contact, 99 Niagara St. St. Catharines, ON L2R 4L3.

Single gentleman, 35, would like to meet a Reformed lady, living in Southern Ontario, about 5'7", 22-30 years of age. Photo if possible. Likes music and the outdoors. Please write to: Box #4604, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Kunt u ons helpen bij het opsporen van de volgende personen?

COENDERS, Cornelis Jozef, geboren op 1 januari 1916 te Horst. Naar Canada vertrokken in 1953.
HAAS, Cornelis, geboren op 3 februari 1916 te Den Haag, naar Canada vertrokken in 1960.
OWSIANICKI, Jozef, geboren op 16 januari 1916 te Polen, naar Canada vertrokken in 1951.

POELSTRA, S., laatstbekende adres te Toronto, ON.

RINGMA, Steve, geboren op 10 maart 1940, naar Canada vertrokken in 1965, laatstbekende adres te Beamsville, Ontario.

SMEELE, Pieter of Petrus, ongeveer 74 jaar oud, gehuwd met drie kinderen, naar Canada vertrokken in 1951.

TIEMESSEN, Johannes Gerardus Augustinus, geboren op 11 april 1942, naar Canada vertrokken in 1978.

UIJTENBROEK, Johannes, geboren op 12 oktober 1890 te Rotterdam, naar Canada vertrokken in 1920, laatstbekende adres te Montreal, PQ.

Consulate General of The Netherlands
One Dundas St. W., Box 2, Suite 2106,
Toronto, ON M5G 1Z3.
Tel: (416) 598-2520

Challenging Position

The Christian Labour Association of Canada's Rexdale (Toronto) office has an opening for

ASSISTANT TO THE EXECUTIVE SECRETARY

Duties include secretarial work, editing manuscripts, coordinating work of office staff, proofreading, correspondence, etc. Applicants must be excellent in grammar and spelling, and have substantial secretarial experience. Applicants should be able to function well within a team of ten other people. Good salary and outstanding fringe benefits.

Send application and resume to:

CLAC, 821 Albion Road, Rexdale, Ontario M9V 1A3

Bethesda Christian Association for the Mentally Retarded

invites applications for the position of
SECRETARY/BOOKKEEPER

Considerable bookkeeping and secretarial experience; Secondary school graduate; Preferably formal training in secretary/bookkeeping field; Thorough knowledge of office practices and procedures; Good organizational and typing skills; Ability to take books to trial balance; Able to relate to mentally handicapped people; Good sense of humour; Mature and independent; Able to relate comfortably to the Christian community, board of directors, and staff. **Position to commence May 4, 1981.**

Please send complete resume and references to:
Administrator,

Bethesda, The Christian Association for the Retarded,
6705 Stachell Rd., Box 40, Mt. Lehman, BC V0X 1V0.
(no telephone inquiries accepted)

IMMANUEL CHRISTIAN SCHOOL

802 — 6th Avenue North, Lethbridge, Alberta
is in need of additional
CARETAKERS

We are looking for a mature person and/or team with positive Christian principles to make ICS their place of work. The applicant must be able to work with the minimum of supervision.

The position is full-time. Starting salary between \$15,000 and \$16,500, depending on experience, benefits as applicable. Applications will be received by the undersigned or you may phone: 403-329-1750 for additional information.

M.D. VISSER, Business Administrator, Immanuel Christian School,
802 — 6th Ave. N., Lethbridge, AB

Bethesda Christian Association for the Mentally Retarded

invites applications for a number of full time positions
COUNSELLORS

MINIMUM REQUIREMENTS: Secondary school graduate; First aid certificate holder; Some exposure in the human services field, example: child care, nursing care, and other; Rotating shift with some weekend work.

COOK

MINIMUM REQUIREMENTS: Secondary school graduate; Some background courses in the field of nutrition, such as dietary aid training; A desire to teach cooking skills to mentally retarded handicapped persons; Able to purchase produce under restricted budget; Monday to Friday, 8 a.m. to 4 p.m.

Please send complete resume and references to:
Administrator,

Bethesda, The Christian Association for the Retarded,
6705 Stachell Rd., Box 40, Mt. Lehman, BC V0X 1V0.
(no telephone inquiries accepted)

SHALOM MANOR,

Christian Home for the Aged in Grimsby, opened in 1979,
requires a

DIRECTOR OF NURSING

Responsibilities: Directing and supervising the nursing staff and residents in a 74-bed nursing home, (30 beds in special care unit and 44 beds in self-care unit).

Qualifications: Applicant must be willing to give Christian leadership, must possess certificate or be eligible for registration as a R.N., in the province of Ontario, must be able to speak English and Dutch, must be willing to work approximately 40 hours a week. Experience preferred.

Salary: Negotiable and will commensurate with training and experience. Please send complete resume indicating qualifications, experience, date available, etc., to:

Mr. H. John Kamphuis, Administrator

Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5

Telephone: 416-945-9631

CLOSING DATE: MARCH 31, 1981

SUMMER JOB MARKET

ACTON: Boy of 16 would like farm job. Please phone or write: Arthur Rinsma, R.R.#4, Acton, ON L7J 2M1. (519) 853-1557.

ANCASTER: Hard working teenager, seeking summer employment on a dairy farm, some experience in machinery. Call: Richard Sommer, 416-765-4195 or write: R.R.#2, Ancaster, ON L9T 3L1.

BOWMANVILLE: Student seeks summer employment on any type of farm, has two summers experience. My name is John Wesselius, currently a grade 12 student at Durham Christian High School to be graduating in June, going to Dordt College in September. Eager and healthy. Please phone: 1-416-623-4120 or write: John Wesselius, 10 Liberty St. North, Bowmanville, ON L1C 2L4.

CLIFFORD: George Terstege, 17 years old, student, living on dairy farm, desires farm work from mid-June to end of August. R.R.#1, Clifford, ON N0G 1M0. 327-8519.

DUNNVILLE: 17-year-old dairy farmer's son is looking for summer job. I prefer outside work, including nursery work. I have experience with farm equipment, also greenhouse work, including delivering. References available if necessary. Please call: Henry Westerveld, R.R.#2, Dunnville, ON. 416-774-5004.

FORDWICH: My name is Margaret Borg. I am 18 years old. Am willing to do anything, but prefer employment involving accounting. R.R.#1, Fordwich, ON N0G 1V0, or phone (519) 335-3669, evenings.

GUELPH: University student desires work on a swine farm. Summer or full-time. Call or write: Wilfred Bootsma, 519-824-8742. Box 310247, Guelph, ON N1G 2W1.

LINDSAY: Girl, 18, excellent student, attending Calvin College this fall, looking for summer employment from June to September. Experienced in retail selling and customer service. Good recommendations. Willing to do almost anything. Contact: Arlene Buwalda, R.R.#6, Lindsay, ON K9V 4R6. 1-705-324-9835.

MOOREFIELD: 16-year-old girl looking for summer employment. Baby-sitting or mother's helper preferable, but other work is acceptable. Please contact: Sylvia Vanden Hazel, R.R.#2, Moorefield, ON N0G 2K0. (519) 638-2191.

NEPEAN: College student seeking summer employment. Will train for anything! Loves outdoors, eager for a challenge! Phone or write: Alice Vanderwerf, 15 Withrow, Nepean, ON K2G 2H7. 224-1810.

ST. CATHARINES: I am a 16-year-old student looking for summer employment which would include room and board. Experienced in greenhouse work. Willing to do anything. Please reply to Allan Suk, 15 Sharon St., St. Catharines, ON L2N 3J3. 934-3605.

STRATHROY: 15-year-old boy (grade 10 student), looking for summer employment. Responsible worker willing to do any work. Call Rene Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

STRATHROY: Calvin College student seeking summer employment. Responsible, hard worker with the following experience in greenhouses, store clerk and cashier. Able to start June 1. Call Margaret Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

TORONTO: An 18-year-old boy seeks a summer job on a farm. Has had 2 years experience on a 500 cow, feed-lot style dairy. Available all summer. Please contact: Doug Griffioen at 183 Goulding Ave., Willowdale, ON M2R 2P3. (416) 221-5949.

WARMINSTER: I am an 18-year-old student looking for a summer job out of the province of Ontario. I would be interested in a job on a farm. I have some previous farm experience. Please write or phone: Ron Hartog, Warminster, ON L0K 2G0. (705) 326-7195.

WOODSTOCK: Grade 12 student seeks summer employment, willing to do any type of work. Experienced working on a farm. Please phone 519-467-5452 or write to: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9.

Classified Advertising

REAL ESTATE

LARGE DAIRY OPERATION

200 acres and 600 acres rented. Dairy barn, approximately 85 tie-ups; loafing barn; box stalls; 4 silos; 3 graineries; full line of new equipment; 135 head of cattle. #1 - 822 litres; #2 - 183,073 milk quota. 2 machine sheds; 8 room house; active sand and gravel pit. Approximately 5 miles from Chr. Ref. Church and Christian school in Orillia. Other farms and businesses available.

Call Henry Zwiers at
705-326-4131,
representing

WALTER DEAN REAL ESTATE LTD.

107 Mississauga St. E.,
Orillia, ON L3V 1V6

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

37 TIE-UP BARN, 100 acres, 94 workable, good house, \$185,000. F778.

237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton. F721.

753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area. F699. BASIC LAYER QUOTA 14,400, 2 barns, 7 bedroom home, 100 acres — 97 workable. Near Londesboro F727.

BEEF BARN, brick home, 100 acres. Near Londesboro, F701.

50 SOW FARROW-TO-FINISH, modern barn, 187 acres, 175 workable, 3 bedroom home, 10-1/8% mortgage. F735.

100 SOW FARROW-TO-FINISH, brick house, steel shed, 182 acres, 160 workable or 85 acres. F596.

703 ACRES, 628 workable, 3 sets of buildings. F655.

80 SOW BARN, 115 fattening, liquid manure, brick house, excellent buildings, 28 acres. F756.

100 ACRES, grain drier, storage bins, ranch style house. F715.

167 ACRES, 145 workable, gravel pit, 7 acres bush. Morris township. F581.

310 ACRES, 252 workable, gravel pit, hard wood bush, modern house, beef and pig barn, mortgage considered. F761.

100 SOW, 365 fat pig capacity, liquid manure, 5 bedroom house. F760.

BROILER QUOTA, 20,000 plus class 2, roaster A. Quota 1,220, annual pullet production 70,000, modern 4,000 sq. ft. home, built-in pool, 20 scenic acres. You can also buy 30 acres across the road with 18,000 layer quota, 3 bedroom house. F480.

200 HOG CAPACITY brick bungalow, small acreage, at Holmesville, \$75,000. F764.

DAIRY, 200 ACRES, 165 workable, 85 free stall, double six herring bone. Quota available. F743.

138 ACRES, 125 systematically tiled, 80 sow and 600 finishing barn, 3 acres orchard, modern home, Hay township. F772.

100 ACRES, 94 workable, 37 tie-ups, barn, good home, \$185,000. F778.

We have other farms available.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

BUYING or SELLING

DAIRY farms as going concerns, anywhere in Ontario. We use discretion. Please write or give me a call.

REALTOR

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ORONO, ON L0B 1M0
416-983-5915

REAL ESTATE

CAGE LAYER FARMS

27,000 basic quota — Kitchener area.

24,000 basic quota — Brampton area.

14,000 basic quota — Hamilton area.

Contact Ches Counsell,
THAMES VALLEY REALTY LTD.
R.R.#3, Woodstock, ON
Mornings, evenings, weekends
519-537-3526

1,000 ACRES OR PART, good crop land with beef feed lots for 2,000 steers in 3,100 heat zone, east of Simcoe.

110 ACRES CROP LAND, 3,100 heat zone, older home needs renovating. Downpayment - 1/2, vendor holding mortgage at 12%, near Jarvis.

12,000 BROILERS plus 2,500 secondary quota, 70 sow farrow-to-finish, 50 acres tile-drained crop land, excellent brick home, good financing, western Ontario.

50,000 BROILERS BASIC QUOTA, nearly new barns, new house, 70 acres land, asking only \$600,000. A tremendous opportunity for the person willing to relocate.

Member of Agri-Vision
Organization.

For more information call:
**KEITH MILLER & ASSOCIATES
REALTY LTD.**

220 Broad St. E., Dunnville, ON
416-774-7624

and ask for Keith Miller
774-4077 (evgs.)

Plan to sell your home? List it here!

London, Ontario



**Stanley
Vandergoot**
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London, Ontario
N5W 3G2



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Res.: (519) 672-2283

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CONTACT:

Our Chesley office 1-519-363-3726;
Evenings call Sharon Ball:
519-363-3338 or
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Plan to use it for organizing your summer vacation. Should you wish to advertise in it, contact us before April 10th.
Calvinist Contact

Camping & Recreation
99 Niagara St., St. Catharines,
ON L2R 4L3

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VACATIONING IN NIAGARA AREA?

Three bedroom bungalow (quiet area). For rent for the month of August. 15 minutes from the Falls. Contact: Box #4594, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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FINANCES

The Student Fund Committee

of Classis Huron of the Christian Reformed Church invites applications for Student financial aid in preparation for the ministry. All students from member congregations in Classis Huron who are interested, please apply before March 31, 1981 in writing to:

Rev. Mr. Ed Den Haan,
5 Keats Cresc., Guelph, ON
N1G 3B1

Are you interested in opening up your home to travellers within the Reformed community this summer?

Contact us for further information:
CALVINIST CONTACT,
Camping & Recreation Issue
99 Niagara St., St. Catharines, ON
L2R 4L3

Books

Lest we forget our heritage

Jimme Wegen Binne Oars by K. Stel; Lykele Jansma, Butenpost, The Netherlands, 1980; Speelman's Bookhouse, Rexdale, ON. Reviewed by John D. Hellinga, Guelph, ON.

For most Frisians the reading of a novel, written in the "memmetaal," is a delightful and educational pastime. For the Canadian Frisians, **Jimme Wegen Binne Oars**, is a unique novel because it is written by a Canadian Frisian. The author, Klaas Stel of Orangeville, Ontario, used his retirement years in a fruitful way by writing a novel about his family in the Butenpostmer Mieden, around 1910. He did not intend to print his story in book form but upon the advice of his brother in Butenpost, who was apparently intrigued by the story, he published his memoirs in a readable short novel.

Stel wrote his Frisian the way he spoke it, and a teacher, Mr. G. Postma of Veenwouden corrected the style and spelling so that it reads well.

The story depicts the financial hardships in a typical Frisian family whose father had to earn a meager living with summer fieldwork elsewhere and the making of wooden shoes at home in the wintertime.

Mother Stel was a happy, God-fearing woman, who was satisfied with her lowly station in life. Father Romke, however, had ideals. He wanted to get ahead in

the world by hard work and did not hesitate to leave family and friends and work elsewhere to make an extra guilder. He saw it as his duty to give the children more than his meager income would allow him.

Father Stel was a strong man who was very hard on himself. A deteriorating back condition forced him to give up the hard work elsewhere and made it necessary for him to stay home to eke out a meager existence. Finally, he had to give up work altogether. When he became a bed-ridden patient, he had to make the difficult emotional adjustment of becoming an invalid. Twice he was taken into a sanatorium, first in Groningen, afterwards in Joure. Through sheer homesickness his condition worsened. In 1921, he died, leaving a family behind at the mercy of the church deacons, his mother's relatives and some social assistance.

The book vividly depicts the tragic struggles of a family at a time when social conditions were appalling. One can detect a spirit of thankfulness by the author for the greatly improved social conditions in his helleland as well as his adopted homeland.

But more important, Klaas Stel communicates the spiritual vitality of his struggling parents who had learned in the school of life that God's ways are higher than our ways, and that even man's broken ideals work together for good to those that believe.

Wij verkopen veel Fries-talige boeken (Vraag om onze lijst)

Maar dat zijn Friese schrijvers uit Friesland!

Nu . . .

een Fries-talig boek van een Fries in Canada. Titel: *Jimme Wegen Binne Oars*. Een pracht van een boek van Klaas Stel uit Orangeville — voorheen Toronto. Het speelt in Buitenpost, zijn geboorteplaats. Zie de review in "Calvinist Contact," "Windmill Herald," of "Hollandia News" by Rev. J.D. Hellinga en Rev. J. Nutma. **Bestel Uw copies nu! \$8.25 franco.**

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Bookhouse Ltd.**

351 Albion Road, Rexdale, ON M9W 3P3

LETTERS

Nes Ammin to expand

APELDORN, THE NETH. — Nes Ammin, a Christian kibbutz (settlement) in Israel, hopes to open a guest house large enough to accommodate 96 guests. The guest house, with 48 rooms in two buildings surrounded by a botanical garden, will be open in the fall of this year.

Nes Ammin was begun in 1960 by Christians from various churches in The Netherlands, Switzerland, the United States, and West Germany to promote good relations between Jews and Christians. It is booked as an "international, Christian settlement to help and to learn in Israel, with Jews and Arabs."

The settlement has as a purpose, the establishing of a pre-evangelical situation through study and friendly relations among the three ethnic groups.

In the village of Nes Ammin live approximately 150 inhabitants. Through the assistance of the church of Bremen (West Germany), a village centre surrounding a square was built. It is located in the area of As(h)er, 10 km northeast of Akko in Galilee.

The name Nes Ammin means wonder or banner for the nations as mentioned in Isaiah 11:10 and 62:10.

The inhabitants, all volunteers, remain usually one to three years. Every year about 20 - 30 new volunteers come from The Netherlands. People in Israel and in the churches view this flow of persons as a positive factor in the improvement of relations between Jews and Gentiles, between Israel and the nations.

The volunteers receive, just as the kubbuteurs, housing, food and pocket money amounting to about \$1.50 U.S. per day.

To pay for the expenses (budget) of the village, a project called Floriculture was begun. Roses are grown in about five acres of greenhouses. EL AL and KLM export annually about three million roses to Holland. Avocados, used as a delicacy as well as for cosmetics, are grown on twenty acres of Nes Ammin land and are also exported to Holland.

The construction of the new guest house as well as new homes for the workers will be financed for a large part with money from Germany, but a share will have to be raised in The Netherlands.

The guest house is meant to be more than a hotel; namely, a rest centre that will function satisfactorily for the purpose of Nes Ammin: growth in understanding between Jews and Christians.

Share your community news with us!

JOHN W. VANDERTUIN at St. Paul's Church, Toronto April 4, 1981 at 4 p.m.

Each year during Lent, St. Paul's presents three consecutive Saturday afternoon "Twilight" Concerts. It is John's privilege to have been chosen as one of the organists to perform in this year's series.

Organ: 4-manuals, 9-divisions, 93-stops, 118-ranks.

CHOIR FESTIVAL 1981

Twelve choirs of the Reformed Churches in Ontario will be participating in a festivity of song and praise.

"O SING A NEW SONG" Psalm 98

Hosted by the choirs of the Reformed Churches of Drayton and Harriston.

PLACE: Listowel District Secondary School TIME: 7 p.m. DATE: April 4, 1981

SOLO DEO GLORIA!

D.V., MAY 22, MARANATHA C.R.C. OF CALGARY. Will celebrate their

25th Anniversary

Special events:

Fri. May 22 — evening BANQUET and program. Sat. May 23 — picnic, Saturday evening — variety program. Sun. May 24 — 10:30 a.m. and 5 p.m., Service of thanksgivings. Reservations for banquet (\$25.00 per couple) should be sent in before May 7, to Mrs. J. de Klerk, 4840 — 22 Ave. N.W., Calgary, Alberta T3B 0Y5.

!!!!!! ATTENTION YOUNG ADULTS !!!!!!! The Hamilton Christian Young Adults are sponsoring the third annual DAY RALLY

Join with other young adults from across all of Ontario to explore our theme "LEAD ON LORD"

Date: May 2, 1981

Place: Immanuel Christian Reformed Church, Mohawk Road West, Hamilton Guest Speaker: Rev. H. De Bolster

Afternoon Workshops:

- 1. Remove Those Bushels, Let Your Light Shine
- 2. Faith As A Mustard Seed
- 3. Conversing With God
- 4. Signs of the Times
- 5. Patience In Adversity — A Bible Study on Job
- 6. God's Plan — A Bible Study on Ruth
- 7. Testing God? A Bible Study on Gideon
- 8. God's Faithfulness — A Bible Study on the Exodus

For information and registration forms, contact:

Mr. Frank Baarda, Apt. #6, 2161 Ghent Ave., Burlington, ON L7R 1Y6 Registration closed after April 10, 1981.

LET'S PLAY CHESS Editor: Pete Layer

THE JANUARY LADDER

Contestants	Problems:	#856	#857	#858	#859	Sub-Prev.	Total	Total
	Points:	3	2	3	2	10		
K. Amsinga (V)		3	2	3	2	10	83	93*
H. Douma (II)		3	0	3	0	6	83	89
J. Wilms (IV)		0	2	2	2	6	82	88
H. Brouwer (II)		0	2	2	2	6	79	85
M. Melissen (VI)		3	2	2	2	9	70	79

*WINNER!

Comments

Congratulations to Mr. Amsinga on completing his sixth successful climb. The publisher will send you a prize soon. Many happy returns. I shall try to give you some challenging problems to solve.

January Solutions

#856 (Brauer) Key: 1. N-Q6 threat; 2. Q-KB5. Variations: 1. —, PxN; 2. K-N3, P-Q4; 3. Q-K8 mate. 1. —, P-B4; 2. Q-K8 ch., K-Q4; 3. Q-K4 mate. Try: 1. N-K77, P-B4 no mate. (1. —, P-B3 is a nice variation.)

#857 (Rudenko) Key: 1. Q-Q6 tempo.

#858 (De Jong) Key: 1. N-KB6, threat; 2. N-Q5 and 3. N-B6 mate. 2. —, N moves; 3. B-B7 mate. Variations: 1. —, K-N3; 2. N-Q7 ch., K-R4; 3. N-B6 or B-Q2 mate. 1. —, K-N5; 2. N-Q5 ch., K-B4; 3. N-K6 mate. 1. —, N-N1; 2. N-Q5, threat; 3. B-B7 mate. 2. —, N-R3; 3. N-B6 mate. 1. —, N-B2; 2. B-Q2 ch., K-N3; 3. N-Q7 mate (not 2. N-Q77, NxP no mate). 1. —, N-B4; 2. B-B7 ch., K-N5; 3. N-Q5 mate (not 2. N-Q57, NxP ch., no mate).

#859 (Swane) Key: 1. N-B5 threat; 2. N-KB7 mate. Try: 1. N-QB37, B-N1! no mate.

CALENDAR of EVENTS

Ontario

- April 4 Organ recital, by John W. Vandertuin, at 4 p.m. in St. Paul's Church, Toronto, ON.
- April 11 Salem's 19th annual meeting, 1:00 p.m. at the Bethel Chr. Ref. Church, in Burlington, ON. (Hwy. 5 and Kernes Rd.).
- April 11 Hamilton: CLAC Annual Convention in the Ancaster High and Vocational School. Keynote speaker: James Ross Dickey on "Redeeming the Time."
- April 30 - May 2 International Christian Education Association Sunday School convention, St. Catharines, ON.
- May 2 All Ontario Young Adults Day Rally will be held in Hamilton, ON.
- May 15-18 All-Ontario Young Calvinist Convention, Wilfrid Laurier University, Waterloo, ON.
- July 14-16 Calvinette counselors convention, Hamilton, ON.
- Aug. 20-21 Cadet counselors convention, Niagara Falls, ON

Frisian Play:

Strathroy — April 8

Woodbridge — April 24

Bowmanville — May 2

March 5 - April 16: Focus on the Family Film Series by Dr. James Dobson, at the Clarkson Christian Reformed Church, each Thursday evening at 8 p.m.

March 5: Focus on the Family film series by Dr. James C. Dobson, Ph.D., at 8:00 p.m., in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, ON, every Thursday evening for 7 consecutive weeks.

March 17 - April 28: Focus on the Family film series with Dr. James Dobson, seven consecutive Tuesdays at 8 p.m. Wellandport (ON) Christian School gym.

March 18 - April 29: Focus on the Family film series by Dr. James Dobson to be shown on seven consecutive Wednesdays at the Welland Christian Reformed Church, Welland, ON at 8 p.m.

Dordt College Concert Choir, under direction of Dale Grotenhuis:

March 24 — in Toronto; March 28 — 8 p.m. in Guelph CRC; March 29 — afternoon in Hamilton; March 29 — evening in St. Catharines. Please check times and location locally.

Andre Knevel Organ Concerts

Bowmanville, Sat. April 4, 8:00: Rehoboth Chr. Ref. Church, choirs "Praise the Lord" and Brass Quintet.

Toronto, Sat. April 11, 8:00 p.m.: Willowdale United Church, with the choirs "Praise the Lord" and Brass Quintet.

Brantford, Fri. April 17, 7:30 p.m.: Alexandria Presbyterian Church.

Hamilton, Sat. April 25, 8:15 p.m.: Christ Church Cathedral, with the choirs "Praise the Lord" and Brass Quintet.

Alberta and British Columbia

- April 8-9 CFF Annual Retreat at the Providence Centre in Edmonton. Theme to be announced.
- April 11 CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.
- May 2-8 Christian Medical Society 50th Anniversary, House of Delegates national meeting, Banff, AB.
- Aug. 23-30 Billy Graham Crusade, Calgary, AB.

Don Van Polen special multi-media presentation: "HIS WORLD AND HIS WORD."

Sun. Apr. 5 — 6:00 p.m., Surrey Gospel Church

Mon. Apr. 6 — 8:00 p.m., Vernon Chr. Ref. Church*

Wed. Apr. 8 — 7:30 p.m., Calgary Fairview Bapt. Church

Thurs. Apr. 9 — 1:00 p.m., Calgary Chr. School 7:00 p.m., Calgary Bethel Bapt. Church

Fri. Apr. 10 — 7:30 p.m., Rocky Mountain House C.R.C.

Sat. Apr. 11 — 7:30, Leduc St. Peter's Luth. Church

Sun. Apr. 12 — 8:00 p.m., Edmonton Maranatha Chr. Ref. Church

Mon. Apr. 13 — 1:30 p.m., Edmonton Chr. High School

7:30 p.m., Edmonton Emmanuel Comm. Ref. Church

Tues. Apr. 14 — 1:00 p.m., Edmonton North End Chr. School

7:30 p.m., Edmonton Trinity Chr. Ref. Church

Wed. Apr. 15 — 7:30 p.m., Edmonton First Chr. Ref. Church

Thurs. Apr. 16 — 8:00 p.m., Edmonton Fellowship Bapt. Church

Fri. Apr. 17 — 8:00 p.m., Neerlandia Chr. Ref. Church

Sat. Apr. 18 — 8:00 p.m., Edmonton West End Chr. Ref. Church

Sun. Apr. 19 — 8:00 p.m., Red Deer Chr. Ref. Church

Mon. Apr. 20 — 8:00 p.m., Lacombe Bethel Chr. Ref. Church

Tues. Apr. 21 — 8:00 p.m., Nobleford Chr. Ref. Church

Wed. Apr. 22 — 8:00 p.m., Lethbridge First Chr. Ref. Church

Thurs. Apr. 23 — 8:00 p.m., Coaldale Can. Ref. Church

Fri. Apr. 24 — 8:00 p.m., Taber First Chr. Ref. Church

Sat. Apr. 25 — 8:00 p.m., Brooks Chr. Ref. Church

Sun. Apr. 26 — 9:15 a.m., Calgary Maranatha Chr. Ref. Church*

7:30 p.m., Calgary First Chr. Ref. Church

Tues. Apr. 28 — 8:00 p.m., Kelowna Chr. Ref. Church*

*not confirmed

Miscellaneous

- May 6-9 Associated Church Press annual convention, Philadelphia, PA.
- May 11-13 Evangelical Press Association annual convention, Colorado Springs, CO.
- June 3-5 Christian Reformed Church Ministers' Institute, Grand Rapids, MI.
- June 6-12 Reformed Presbyterian Church of North America synod meeting, Beaver Falls, PA.
- June 9-19 Synod of the Christian Reformed Church in North America, at Calvin College, Grand Rapids, MI.
- July 31 - Aug. 4 Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
- Sept. 17-19 International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Apr. 3	Wed. Apr. 1	Fri. Mar. 27 — 10 a.m.	Thurs. Mar. 26 — 10 a.m.
Fri. Apr. 10	Wed. Apr. 8	Fri. Apr. 3 — 10 a.m.	Thurs. Apr. 2 — 10 a.m.
Thurs. Apr. 16	Wed. Apr. 15	Fri. Apr. 10 — 10 a.m.	Thurs. Apr. 9 — 10 a.m.

Books

Ethics

How not to fight pornography

Pornography: A Christian Critique, by John H. Court; InterVarsity Press, Don Mills, ON, 1980; pb., 96 pp. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

"If you've never tried it, don't knock it." I suspect that many of us, at one time or another, have been confronted with such an argument as we launched a denunciation of some form of wickedness or bad taste. The argument tends to irritate us, and so we brush it aside. Yet it contains a grain of truth.

I don't mean to suggest, of course, that we must try our hand at murder and adultery before deciding they are wrong. In fact, we

don't have to decide for ourselves at all: God has given us clear guidance on these matters in his Word. But pornography is a different story.

Unlike murder, pornography is essentially a distortion of something good — the sexual side of human life. That's what makes it hard to pin down. And the grain of truth behind the adage that we shouldn't knock something we've never sampled (an adage that has its place at a dinner party), is that we should not attempt a critique of pornography without properly understanding what it is and is not. And this, I fear, is where John H. Court's well-meant book falls short.

Court is opposed to pornography, and so am I. But does he tell us

what pornography is? We read: "It is not that the material content of pornography is sexual that is objectionable. Rather it is the manner in which pornography treats sexual matters that makes it unacceptable." Pornography involves a "denial of the humanness of persons" and the "stimulus to lust in the absence of a loving relationship." Moral standards are degraded, and reality is distorted.

My fear is that Court, despite his good intentions, is separating pornography too much from the overall sexualization of our culture. Hence he does not seem to see its links with other dangerous phenomena or grasp the extent to which it has become rooted in our culture and in the contemporary mind. In fact, his reading of the

contemporary mind is to me the most disturbing feature of the book. He is aware of the threat of secular humanism, but he does not manifest a thorough historical understanding of this overwhelming current in our society. Hence he writes: "The secular humanism of the twentieth century first made an impact through the Humanist Manifesto of 1933 and then again with the Humanist Manifesto II of

1973. It specifically rejects the existence of God and affirms that there is no theological basis for ethics."

This little book gives us a number of reasons why we ought to stay away from pornography, but it has not deepened our understanding of pornography. Here remains a task for Christian thinkers with varying academic backgrounds to tackle together.

Autobiography

Faith helps find the way

Feeling Good, No Matter How You Feel, by Tom Eggum; Thomas Nelson Publishers, Don Mills, ON, 1979; 120 pp.; \$3.95. Reviewed by Peter Siofstra, Orillia, ON.

Feeling Good is the autobiography of Tom Eggum, a youth evangelist. He tells of his conversion from a bad-tempered hood to a Christian used by God to minister effectively to young people in the

United States, Central America and even Russia.

This sort of book is of the *Cross and Switchblade* genre. It is full of personal experiences, helpful hints for overcoming anger and lack of trust, and examples to illustrate Bible passages that mean a lot to the author. The book ends with a prayer of repentance which the reader is challenged to pray as the first step in making a commitment to the Lord.

Tom Eggum's personal testimony is aimed at teenagers. Fans of Christian television programs like 100 Huntley Street or the PTL Club would probably also enjoy this book.

Tours with a Purpose

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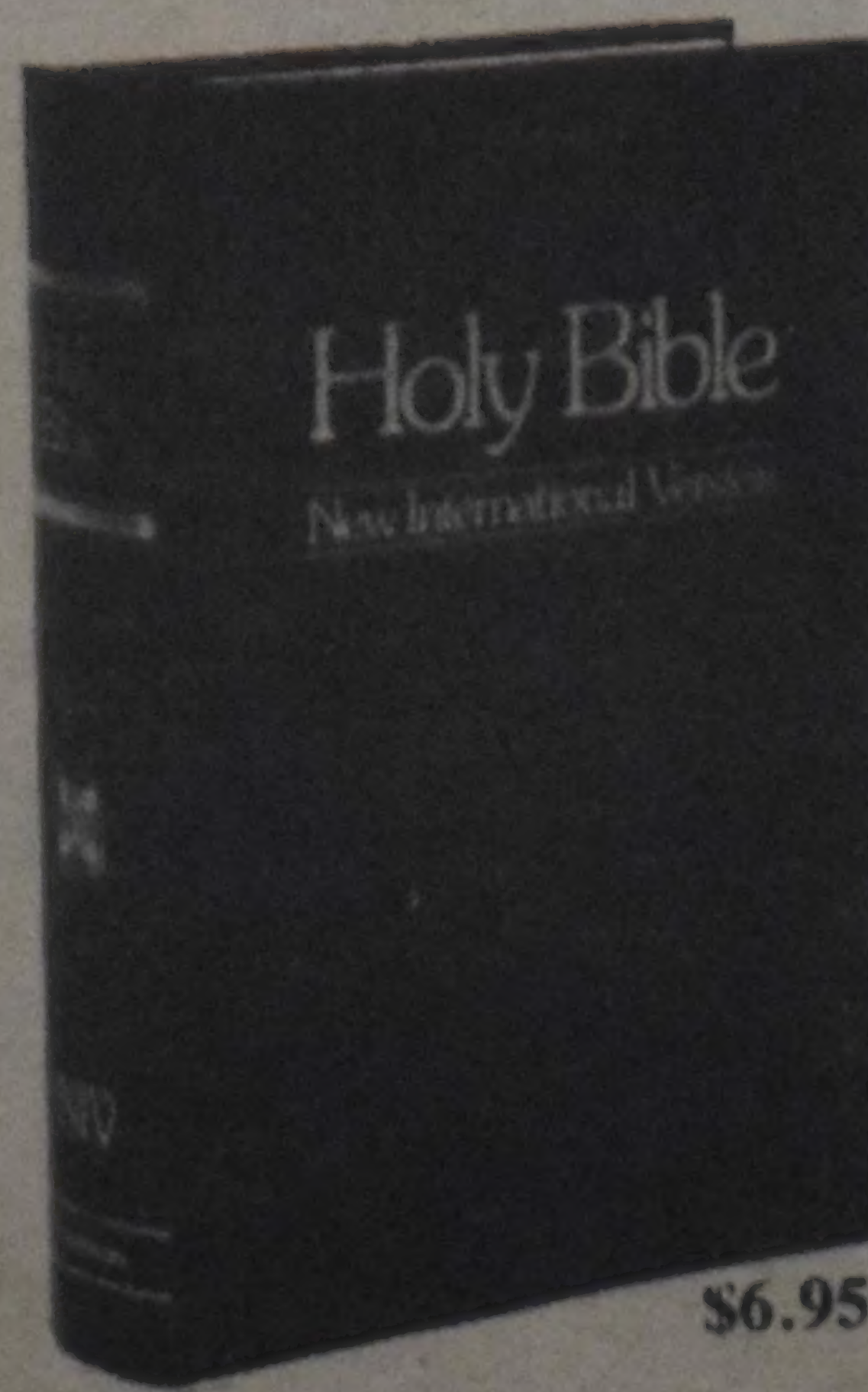
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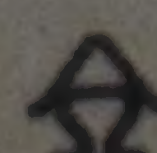
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